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CHINESE LESSONS

for

First Year Students in West China

By

Omar L. Kilborn, M.A., M.D.

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CONTENTS

		Pages
	INTRODUCTION	I-X

LESSONS

		Sentence
1.	Conversation with the Teacher	1
2.	Hiring a Cook	38
3.	Hiring a Coolie	55
4.	Hiring a Woman Servant	76
5.	Giving the Cook his Orders	106
6.	Sweeping the Floor	136
7.	Washing the Floor	153
8.	Dusting	178
9.	Arranging the Furniture	199
10.	Piling Boxes	221
11.	Buying a Sedan Chair	261
12.	Sedan Chair Riding	296
13.	Travelling by Sedan Chair	326
14.	On the Road	366
15.	Changing Dollars	466
16.	Changing Silver	480
17.	Cleaning the Lamp	516
18.	Washing Dishes	543
19.	The Kitchen	565
20.	Setting the Table	584
21.	Putting the Food on the Table	602
22.	Cooking Eggs	639
23.	Cooking the Porridge	684
24.	Carrying a Letter	714
25.	Carrying a Lantern	734
26.	Buying Firewood	769
27.	Buying Coal	799
28.	Washing Clothes	829
29.	Ironing	876
30.	The Bedroom	906
31.	The Bathroom	939
32.	Keeping a Cow	956

INTRODUCTION

The first business of the missionary on arrival in China is to "get the language". And most missions now allow the first two years for language study. We might better avoid that word "allow"; saying rather that a minimum of two years is *required* by most missions for language study, during which period no other responsibility is put upon the new worker. I believe that we shall soon come to the point when no new worker will be given more than partial responsibility during his third and perhaps his fourth years, so that he may have large freedom for perfecting himself in the language, and in methods and principles of work.

In the acquisition of Chinese, the ability to speak and to hear comes first in importance; much farther down in the scale comes reading; and much lower still, the ability to write Chinese characters. All four processes should be carried on together, but far the most emphasis placed on the first two, and the least emphasis on the last, at any rate in the first year. It is clear that a word or a sentence which we are able to speak and to hear, will be easily picked up in the character. To reverse the process is like the study of the dead languages.

The principle that I have had in mind in the preparation of these sentences is the supreme importance of the spoken language, as compared with the characters. I believe that we should first study *words* and *sentences*, not characters, and not even idioms. This is surely the natural order; for man learned to speak long ages before he ever thought of writing. Neither did he learn idioms first; he began to speak, and when he had learned to write his speech, he began to discover or to make order and unity, and to designate some of his peculiarities of speech as idioms.

But what words and sentences shall we study? Now life is short, especially when we are dealing with a task

of such herculean proportions as ours. Then why not spend a good portion of our time during our first year on the mass of words, phrases and sentences, which we are virtually compelled to learn after some fashion, whether we would or no? I mean those found in the conversations that we hold every day with servants, teachers, coal merchants, and many others,—all of whom we may adopt as our teachers of Chinese.

At any rate I have here selected a few, which are among those that we shall have to use from the beginning, and which we shall have to keep on using every year, and almost every day of our lives, so long as we live in this land. It is an effort to go straight to the point; to get at what we all need most, at least at the beginning,—a free use of everyday language, in its simplest forms.

Colloquialisms and Localisms.—An expression may be regarded as colloquial which is in use by the better classes of Chinese, regardless of its use or otherwise in books, papers or magazines. I see no reason why we should hesitate to make use of the thousands of expressions common on the lips of Chinese literary men. I well remember how one of my first teachers carefully explained to me the impropriety of the use of the vulgar words "DJER[1]" and "LER[1]" (這 and 那 as often pronounced in Chengtu); I should always say "DJE[4]" and "LA[4]", the regular dictionary pronunciation. A day or two later I had occasion to call my teacher across the courtyard; he promptly replied in a loud voice, "DZAI[4] DJER[1]"!

Undoubtedly there are many words and phrases and pronunciations in use by the most illiterate, which we would do well to avoid, especially in dignified language, as in addresses and sermons. But we shall fail dismally if we go to the opposite extreme of limiting ourselves to book words and phrases. Let us adapt our language to the circumstances and to our company; but to do this one's range of knowledge, and therefore one's experience, must be wide.

A localism is merely a word or expression or a pronunciation peculiar to a locality, usually a city and its vicinity.

The pronunciation of the characters referred to above, 這 and 那, while good colloquial here, is undoubtedly a localism. For one does not need to travel far

from Chengtu before he finds that these and such words as 傻子 SHA[4] DZ[3], 那麼個 LA[4] MO[3] GO[4] or LANG[4] GO[4], 在那根前 DZAI[4] LA[4] GEN[1] TSIEN[2] or DZAI[4] LER[1] GEN[1] TSIEN[2], etc., have ceased to be used. Chungking makes 候 HER[4], and ends most sentences with a GO[4]. Kiating has so many localisms as to constitute almost a distinct dialect. Junghsien drops final G in all words with the romanized ending ANG, etc., etc. Now the indication is to determine for oneself just where we will draw the line. Shall we learn and use all the peculiarities of our own station? Most assuredly we are entirely at liberty to do so, if we wish. Some of us do this, and believe we are justified in so doing. Others of us again prefer to draw the line within wider limits; make the bounds of the localism coincident with those of the province, for instance, and freely accept such peculiarities as seem to be used pretty well over the province. For example 榮 is pronounced JUNG[2] in most other provinces, but Szechwan calls it YUIN[2]. Certain variations prevail over a large section of the province. If we live within that section we shall probably elect to govern our language accordingly; or we may prefer to keep to the usages of other provinces, coupled with that of the half of our own province.

Chinese Teachers.—It is a good rule to regard one's teacher as the authority, in case he and the dictionary differ. But we should keep an open mind; for one's teacher should be changed at the end of the first year, and will probably be changed at longer or shorter intervals afterwards; and we soon find that teachers differ, often radically, even those who have grown up in the same city. In course of time we shall be able to form a judgment for ourselves, comparing what our teacher or teachers give us with what one or more dictionaries say.

It goes without saying that we should always treat our teachers as gentlemen, and in so doing we shall seldom be disappointed. A little tact and kindly thought go a long way. For instance, a cup of tea in the middle of the long half day of study, especially in warm weather, costs us little, and helps greatly towards a friendly relationship. It is better to have fixed hours for study with the teacher, if possible, which are arranged on engaging him; just as we arrange the exact amount of his salary. Tact should be mingled with firmness in

requiring him to be punctual and regular at his work. Persistence in ignoring one's wishes in these matters is best followed by dismissal, and change to another. But all this may be without engendering ill-feeling on either side. Let us remember that some of our strongest and most successful ministers of the Gospel in West China began as personal teachers. Perhaps this new man whom we have engaged may arrive at this much-to-be-desired consummation!

Dictionaries.—Begin with Baller's Analytical Vocabulary of the New Testament, and use it for all scripture reading. For this purpose there is nothing else to be compared with it. Then for daily reference use Grainger's "Western Mandarin" and Baller's or Williams' Dictionary, larger edition. I rather prefer the latter, because of its larger number of characters. The new Giles is too expensive; the difference between it and Williams is not worth the extraordinary cost. Get a Soothill for pocket use and for travelling. Add another dictionary now and again, as you have opportunity and the desire to enlarge your library. After a year or two get a Kanghsi: it is invaluable.

May I add a word on the use of the dictionary. I am firmly convinced of the value of one's own personal use of the dictionary, even Williams or Giles. I mean in preference to having one's teacher turn up characters. The study of the strokes and of the parts of the character necessary in order to enable one to find it, helps greatly to fix the form and meaning in one's mind. I think we should use the dictionary constantly. Every time we happen upon an unknown character, or one that is only partially familiar, let us look it up; the result is much better than that of merely asking the teacher for sound and meaning. If the teacher is present, by all means do both; but in any case do not neglect to look it up in the dictionary. Sometimes a character seems to be peculiarly elusive; we forget sound or tone, or some aspect of its meaning, with monotonous regularity. The remedy is to "look it up" with the same "monotonous regularity"; and presently we discover that that character has become a part of us,—so solidly that we never forget it again.

Tones.—The day and generation that affected to despise the tones has gone by. But that of those who

neglect them is still with us,—more's the pity. For the tones are just as much a part of the words as are any other part of the sounds, and Chinese without the tones, or with inaccurate tones, is broken Chinese.

Now so far as I have had opportunity for comparison with the language of other provinces, I would say that our West China tones are marked, and our spoken language is decidedly musical. It is astonishing and lamentable what one misses who fails to get the tones, and to always get them. I shall venture to quote a passage from the introduction to "Lessons in Conversational Chinese", by Mr. Warren, which is most apt:—

"Remember this: you do not know a Chinese word unless you know its tone. You may reply: 'How is it that the Chinese themselves do not know the tone of a word?' The knowledge of the *name* of a tone and that of the tone itself are two different things. The Chinese do know the tone; only the educated, and indeed only the very highly educated, know the name of the tone of any particular word. For us to ask a Chinese, 'Did you say *shang-pin* or *hsia-pin*?' is very much like a Chinese asking us with regard to 'bears' and 'pears'—'Did you use a surd or a sonant?' The majority of Englishmen would be quite unable to answer this question. But if the Chinese were able to ask us, 'Did you say "bear" or "pear"?' any Englishman would answer at once. . . . . .

"From the very first begin to train your ear to *hear* the tones. Never ask, 'What tone is that word?' Make yourself go the longer way of listening till you hear what tone it is. If you have not caught it, ask, 'Did you say ——?' and give an emphasized first, second or whichever tone you like. In this way you will stand a chance of learning to speak Chinese as the Chinese do. Any other way of learning tones simply gives you the chance of getting a good mark in answer to an examination question. Outside the answering of those questions, it is no use knowing that the Chinese word for 'Heaven' is in the first tone, and for 'Field' in the second, if when you say 'Tien' you are not conscious whether you used either or neither of these tones."

All of which I most heartily endorse. Never ask a teacher for a tone; ask him to repeat the word, again

and again, if need be, until you can decide for yourself what tone it is in.

West China is supposed to have all five tones; and for many parts this is quite true. Other places—including Chengtu and Chungking have only four, for the second and fifth are synonymous. A Chengtu man finds great difficulty in distinguishing a fifth tone. I have therefore ventured to follow the language of Chengtu and Chungking, by indicating four tones only, doing away with the fifth, and placing all these under the second.

It is now generally accepted that the numbering of the tones, by the use of figures placed at the right hand upper corner of the romanized, is the quickest and easiest method. I have adopted this method. In cases where there are two tones, one used in the book language and one in the spoken, the latter is given.

Romanisation.—That which I have used is the Standard, with a few modifications to adapt it for West China. I shall not attempt to open a discussion on romanisation. No one system is wholly satisfactory for all China, and in the nature of the case, no one system ever will be. The Standard system has advantages over any other, in my judgment; and if this book had been intended for more than West China, I should have adhered to it wholly. Some of the changes that I have made in it might have been better not made; or at least so I have come to think since these pages went to press.

However, romanisation is to be regarded as a help during the early months of study only; it is no part of the Chinese language, and should be neglected and finally discarded, just as soon as the student can do without it. It should be suggestive only, of the sounds, not an authoritative record. The sounds must be learned from the lips of a Chinese, or of many Chinese, because we find that not all pronounce the same words alike. And so it comes to pass in time that we must use our own judgment, aided by our experience and by our dictionaries, in deciding which sound of a character we shall adopt.

Much depends upon the careful cultivation of one's ear. We cannot reproduce what we do not hear. Sometimes a new worker will spend hours in the effort to satisfy his teacher on a sound. He believes that he re-

produces the sound accurately, but is really unable to catch the fine distinctions that are heard and spoken by his Chinese teacher. Unfortunately the teacher is unable to explain just what is wrong, or if he does, we do not understand him. And so in some instances the teacher gives up in despair, and allows his pupil to continue his mispronunciation. Here is one of the times where the help of a fellow-missionary is exceedingly valuable—at least it will be so if the fellow-missionary has already met and conquered the difficulty referred to. Here is one of the many advantages of the language school, or "Missionaries' Training School", such as is carried on as a department of the Union University at Chengtu.

Learning Characters.—How to do it? There is no royal road to the acquisition of Chinese characters; but some roads are better than others. Nothing else can ever take the place of dogged perseverance; it is review, and *review*, and then review again, until the characters needing review grow steadily less in number, even to the vanishing point.

I don't believe in the "pencil habit", and I hope you won't get it. I mean simply the practice of writing the romanisation, with sound and tone and meaning, whether on the margin of the study-book, or on little squares of paper. In the former instance the pencil marks detract from the direct study of the character, and they tend to a distinct neglect of effort or a weakened effort at memorisation. Similarly with the squares of paper: sound, tone and meaning are too convenient; but the biggest objection to this method is the utter lack of all connection between the characters. All the advantage of context is lost. A far better method in my experience is the following: buy three copies of John's Gospel, in large type; let your teacher use one, while you use another. After working through a few chapters, begin a review, marking all characters difficult to remember as you go along. Mark them by encircling each with a red mark, ink or pencil, but leave no indication of sound, tone or meaning. Review all marked characters daily, invariably looking up in the dictionary all characters impossible to recognize. Never be satisfied with ability to give sound and meaning only; uncertainty of tone alone is ample warrant for turning the character up in the dictionary.

By the time you have finished the Gospel, you will have marked a goodly number of characters. Then take up your clean copy and review the whole Gospel, once more marking all uncertain characters. Review the marked characters daily, until you have mastered every character in the book; that is to say, until you know every character, and you know that you know them. From that time forward, the study of characters will be perceptibly easier.

What about writing characters? Use a pencil or foreign pen, and begin, as soon as you like. If you prefer the Chinese brush pen, use it. If you have aptitude for character-writing, give yourself a fair chance, and you will profit greatly by the exercise. If you seem to have little or no aptitude, you will not spend much time at it, but better keep pegging away, and however slow your progress, it all helps. No character is ever known perfectly until one can write it. Let us once fix a character in our memory by writing it, and it is with us forever.

I have come to think much more of late years of the value of the ability to write characters. The foreign pastor finds his influence and his usefulness greatly increased by his letters to his Chinese assistants, written with his own hand. the contents of which are therefore not public property, as is the case when a Chinese amanuensis is used. The foreign teacher gains immensely in facility and efficiency when he is able to write his texts or his syllabi on the blackboard. I venture to suggest that not many foreign missionaries, no matter what the department of work, will be other than distinctly and decidedly advantaged by the ability to write even a few characters.

As to the best method for learning to write,—I will only suggest that in my experience a foreign pencil does very well; and that the student should sit beside his teacher, watch him write a very few characters daily, then attempt them himself, with his teacher as critic. Take particular pains to note the order of strokes; note all the minor differences between his characters and yours, as you compare after writing. Then imitate, imitate. But do not under any circumstances spend so much time at character-writing as to interfere with your regular study of the spoken language. Speech first, reading next, and last of all writing.

How to Use this Book.—The first chapter is intended mostly for reference. There has been no attempt to put easier lessons first; you are at perfect liberty to begin literally anywhere, even in the middle of a lesson, if you wish. You will find, however, that the first hundred sentences have not only the romanisation, but also complete literal translation. The second hundred have dropped the literal translation, and the two hundredth sentence is the last to have the complete romanisation. After this, also, the characters printed separately beneath are reduced in size, and are not set out so markedly, but are run together with the English comment, making solid paragraphs, and taking much less space than before.

Looking to the value of repetition, in order to facilitate study, I have not hesitated to repeat comments and explanations, even again and again. This practice will also conduce to the study of any chapter at any time.

Please do not hesitate to alter any sentence or phrase, to make it accord with the practice in your locality. I would suggest that these sentences be used to make conversation with one or another, thus securing several possible modes of expression, sometimes differing slightly in shades of meaning, or they may be identical. Compare and decide for yourself. See that the tones as I have marked them agree with yours; alter them where they differ. Similarly, alter romanisations to suit your practice, or your preference. In a word, use the book in any and every possible way, so long as you derive some help from it. For this is the only reason for its existence.

Conclusion.—It is trite advice, I know, but nevertheless I will say here that "the only way to learn to speak Chinese is to speak it!" Speak with teacher, with cook and coolie and woman-servant, and with strangers. Speak with fellow-travellers on the road, with farmers in the country, with fellow-guests in inn and tea-shop. Listen carefully to their remarks; pick up what you can, if only a word from one, or a phrase from another. Make notes when convenient, and investigate on returning to your study. It is a great boon to us missionaries that the Chinese practically never laugh at our blunders in trying to learn their language.

Therefore even the most timid of us need feel no hesitancy in using any word, phrase or sentence that we have learned, or that we have only half learned. We will rarely meet with anything but sympathy from the Chinese in our efforts.

Never let your ears grow deaf! Always keep them open for new words and phrases; for only in this way will you not only make progress, but succeed in preventing yourself from losing ground. To stand still is to retrograde. Keep moving! Keep smiling!

OMAR L. KILBORN.

Chengtu, November, 1917.

LESSON I. 第 一 課

同教書先生說話

Conversation with the Teacher

同教書先生說話

1 Conversation with the Teacher.

TUNG[2]. GIAO[1] SHU[1] SIEN[1] SEN[1] SHO[2] HWA[4].
With teach books teacher speak words.

教書

GIAO[1] SHU[1] to teach; *lit.*, to teach books.

先生

SIEN[1] SEN[1], teacher, mister; *lit.*, before or first born. This most common designation may now be used in addressing men—and even women teachers—in all grades of society.

說話

SHO[2] HWA[4] to speak, to talk; *lit.*, to speak words.

請進來

2 Please come in.

TSIN[3] DZIN[4] LAI[2].
Please enter come.

請

TSIN[3] please,—very much used by all classes of Chinese. In addressing the teacher, it is properly used. If, however, one is speaking to a servant, one should say simply 進 來 DZIN[4] LAI[2], without the 'please'.

請 坐

√3 Please sit down.

TSIN[3] DZO[4]. This is the proper phrase with
Please sit. which to address teacher or guest after he has entered the room. This is also the expression one should use by way of excusing oneself, in leaving the room. As we rise to leave the room for the moment, the teacher should rise too, at least slightly. But whether he does or not, we use this expression to him.

先 生 這 麼 早

√4 Good morning, Teacher.

SIEN[1] SEN[1] DJE[4] MO[3] DZAO[3].
Teacher thus early.

不 早

√5 It is not early.

BU[2] DZAO[3]. This is a modest expression, by
Not early. way of reply to the compliment in the greeting above.

先生貴姓

6 What is your name, teacher?

SIEN[1] SEN[1] GWEI[4] SIN[4].
Teacher honorable name.

貴

GWEI[1] honorable; 姓 SIN[4], name *i.e.*, surname. There is nothing in the form of the sentence to indicate that it is interrogative; yet this particular sentence is always so. Except to a child or sometimes a coolie, the 貴 GWEI[4], honorable, should always be used.

姓張

7 My name is Djang.

SIN[4] DJANG[1]. The expression 敝 姓, BI[4] SIN[4], is
Name Djang. not ordinarily used in Szechwan.

轉教

8 May I in turn ask your name?

DJWAN[3] GIAO[4]. That is to say,—"May I in turn
Turn instruct. be instructed?" which is the height of politeness, and is constantly used by all of the teacher or literary class. Note that this character 教 to teach or instruct, is here used in its proper tone, the fourth.

姓李

9 My name is Li.

SIN[4] LI[3] Again the entire absence of the
Name Li. self-depreciatory term 敝 BI[4] or 賤 DZIEN[4] = unworthy. These terms are sometimes used by men from the country, but not at all by those in the city.

請先生在這裡坐

10 Will you please sit here.

TSIN[3] SIEN[1] SEN[1] DZAI[4] DJE[4] LI[3] DZO[4].
Please teacher here sit.

請

TSIN[3] — please, is apt to be the opening word of the sentence, as here.

在這裡

DZAI[4] DJE[4] LI[3], *lit.* in this inside. The whole phrase is the common expression for *here*. In Chengtu the corruption DZAI[4] DJER[1] is much heard; or even the single word DJER[1].

這個字讀咪子

II How is this character pronounced?
DJE[4] GO[4] DZ[4] DU[2] SHA[4] DZ[3].
This character read what.

這

DJE[4], — with 個 GO[4], the classifier after it = this.

那

LA[4], — with 個 GO[4], the classifier after it = that.

字

DZ[4] — Chinese character.

咪子

SHA[4] DZ[3], — the interrogative *what*. This expression is not found in Chinese books, but is good spoken language almost anywhere in West China. It is constantly heard.

讀

DU[2] = — to study, to read. Usually with the word 書 SHU[1], book, after it, *lit.* 'study books'; commonly just = to study.

請再說

12 Please say it again.

TSIN^{3} DZAI^{4} SHO^{2}.

Please again say.

再

DZAI^{4} — again; much used, in all sorts of sentences.

說

SHO^{2} — to say, to speak. 說話 SHO^{2} HWA^{4}, to speak words, to talk. This sentence should be much used by the beginner to his teacher, in order to make absolutely sure of a tone, for instance, or of a sound. So we train our own ears to know Chinese sounds.

我說的對不對

13 Do I say it correctly?

NGO^{3} SHO^{2} DY^{2} DUI^{4} BU^{2} DUI^{4}.

I speak (it) correct not correct.

我

NGO^{3} — I, me. No change for case. Chinese is quite free from inflections, conjugations. All such matters are determined by the addition of words, or by the position of words.

的

DY^{2} — a possessive particle, with *words.* or *sentence* understood after it. The construction is then,—The I-speak-words correct not correct? Or,—That which I speak, correct not correct?

對

14 You are speaking correctly.

DUI[4].

Correct.

不對

15 You are not speaking correctly.

BU[2] DUI[4].
Not correct.

不

BU[2] not, the most common form of the negative.

對

DUI[4] correct, or correctly. Whether adverb or adjective, it is all the same in Chinese.

我說的不對,請先生改一下

16 If I speak incorrectly will you please correct me.

NGO[3] SHO[2] DY[2] BU[2] DUI[4], TSIN[3] SEN[1]/SIEN[1] GAI[3] I[2] HA[4].

I-speak-(words) not correct, please teacher change a little.

The phrase 'NGO SHO' qualifies or possesses the word 'HWA', words, understood, after the word 'DY'; and this little possessive particle is the connecting word.

Note that the word 'If' is understood before the pronoun 'I'. This is a very common Chinese construction. It seems awkward at first, but one soon gets quite used to it.

改

GAI[3] change, turn, correct.

一下

I[2] HA[1] 'a little'. A softening phrase, placed at the end.

回回有錯,都請先生給我改一下

17 Every time I make a mistake, will you please correct me.

HWEI[2] HWEI[2] YIU[3] TSO[4], DU[1] TSIN[3] SIEN[1] SEN[1] GE[1] NGO[3] GAI[3] I[2] HA[4].

Time time have mistake, all please teacher to me correct a little.

回回

HWEI[2] HWEI[2] time, time = every time. Very common.

有

YIU[3] have; we have, you have, they have, I have, he has; also, there is, there are, there was, there were. Here it might well be translated I have, or there is.

都

DU[1] 'all'. One of the many words meaning all. This is a curious idiom; it really just puts emphasis on the 回回.

給我

GE[1] NGO[3] read GI[2] NGO[3], but spoken GE[1] NGO[3] = to me, for me, *e.g.* 拿給我 LA[2] GE[1] NGO[3], bring it to me; 給給我 GE[1] GE[1] NGO[3], give it to me.

這個東西叫甚麼名字

18 What is the name of this thing?

DJE^4 GO^4 DUNG^1 SI^1 GIAO^4 SHEN^4 MO^3 MIN^2 DZ^4.

This thing called what name.

個

GO^4 the most generally used classifier; it may be translated piece, this piece thing. The idiom is exactly the same as ours in pane,—this pane of glass.

東西

DUNG^1 SI^1 (*lit.*, east west) thing, article.

叫

GIAO^4 called, to call.

甚麼

SHEN^4 MO^3 the interrogative 'what'. Much used all over China. Largely replaced in Szechwan by 啥子 SHA^4 DZ^3.

名字

MIN^2 DZ^4 (*lit.*, name character), name, whether of person or thing.

請先生慢點說

19 Will you speak a little more slowly, please.

TSIN^3 SIEN^1 SEN^1 MAN^4 DIEN^3 SHO^2.

Please teacher slow a little speak.

慢 點

MAN^{4} DIEN^{3} (*lit.*, slow little), a little more slowly. This phrase may be used in any connection, as *e.g.*, 慢 點 寫 MAN^{4} DIEN^{3} SIE^{3}, write a little more slowly; 慢 點 念 MAN^{4} DIEN^{3} NIEN^{4}, read a little more slowly, etc.

請 先 生 念

20 Will you please read.

TSIN^{3} SIEN^{1} SEN^{n} NIEN^{4}.

Please teacher read.

先 生

SIEN^{1} SEN^{1} may be well translated 'Mister', or even by the one word 'you', as in these last few sentences. This is an all but universal designation throughout China; it may be used in addressing men of any station in life. Its literal meaning is "first or before born", thus showing respect to a man as though he were my elder.

請 先 生 跟 倒 念

21 Will you please continue reading.

TSIN^{3} SIEN^{1} SEN^{1} GEN^{1} DAO^{3} NIEN^{4}.

Please teacher follow read.

跟 倒

GEN^{1} DAO^{3} to follow. 倒 DAO^{3}, expresses completeness of action.

念

NIEN^{4} to read, is the most commonly used word meaning to read aloud. For reading without vocalizing, the word 看 KAN^{4}, to look, to see, is used.

請先生大聲說

22 Will you please read more loudly.

TSIN^{3} SIEN^{1} SEN^{1} DA^{4} SHEN^{1} SHO^{2}.

Please teacher big voice speak.

大

DA^{4} big, large, great.

聲

SHEN^{1} voice, sound, tone.

Lit., speak in a loud voice; but there is comparison with the present voice of the speaker, hence 'more loudly'.

請先生小聲點

23 Will you please not speak quite so loudly.

TSIN^{3} SIEN^{1} SEN^{1} SIAO^{3} SHEN^{1} DIEN^{3}.

Please teacher small voice little.

小

SIAO^{3} little, small.

點

DIEN^{3} a little, a point.

Note that there is no verb in this sentence. It may be used in asking the teacher not to speak or read or sing, etc., quite so loudly.

請先生慢點念

24 Will you please read a little more slowly.

TSIN^{3} SIEN^{1} SEN^{1} MAN^{4} DIEN^{3} NIEN^{4}.

Please teacher slow little read.

This is exactly similar in construction to No. 19.

請先生快點念

25 Will you please read a little more rapidly.

TSIN^{3} SIEN^{1} SEN^{1} KWAI^{4} DIEN^{3} NIEN^{4}.

Please teacher quick little read.

快

KWAI^{4} quick or quickly, the opposite of 慢 MAN^{4}, slowly.

請先生念給我聽

26 Will you please read while I listen.

TSIN^{3} SIEN^{1} SEN^{1} NIEN^{4} GE^{1} NGO^{3} TIN^{1}.

Please teacher read for me listen.

我念請先生聽

27 Will you please listen while I read.

NGO^{3} NIEN^{4}, TSIN^{3} SIEN^{1} SEN^{1} TIN^{1}.

I read please teacher listen.

Note that the important words are placed first: 'I read'; then when his attention is secured, the second clause is added. There is no connecting word. The connection is plain because the two clauses are placed together.

這是常說的話嗎

28 Is this expression constantly used?

DJE^{4} SHI^{4} SHANG^{2} SHO^{2} DY^{2} HWA^{4} MA^{1}?

This is constantly spoken word?

This would be a simple declarative sentence, were it not for the 嗎 MA[1], at the end. The 嗎 MA[1], shows that it is interrogative. The answer to the question might well be expressed in the very same words, leaving off the 嗎 MA[1].

Note the use of the possessive particle 的 DY[2]; the phrase 常 說 SHANG[2] SHO[2], modifies or possesses the word 話 HWA[4]. The simple sentence is 'This is word'; now put in the modifying phrase, and we have 'This is constantly-spoken-word'.

是常說的話

29 This expression is constantly used.

SHIH[4] SHANG[2] SHO[2] DY[2] HWA[4].

Is constantly spoken word.

The pronoun is omitted as unnecessary; it is understood before the verb 'to be', SHIH[4].

今天不讀書了

30 We shall not study any more today.

GIN[1] TIEN[1] BU[2] DU[2] SHU[1] LIAO[3].

Today not study books.

今 天

GIN[1] TIEN[1] today.

了

LIAO[3] sign of past tense ordinarily. Here it is used more as a finishing word to the sentence. It is untranslatable.

請先生明天來

31 Will you come tomorrow, please?

TSIN^{3} SIEN^{1} SEN^{1} MIN^{2} TIEN^{1} LAI^{2}.

Please teacher tomorrow come.

明天

MIN^{2} TIEN^{1} 'tomorrow'. Look out for the tones, they are always important, but seem especially so in this word.

來

LAI^{2} come, to come.

This sentence may be used to dismiss the teacher for the day, without the preceding. It is polite, and unmistakable in meaning.

不讀了

32 We shall not study any longer.

BU^{2} DU^{2} LIAO^{3} This is a brief form of No. 30, and
Not study. may be used at any time instead of that. Any one of these three sentences may be used. One of these should be used from the beginning, for another purpose,—to indicate that it is the business of the pupil to dismiss the teacher, and not *vice versa*.

請先生下午來

33 Will you please come in the afternoon.

TSIN^{3} SIEN^{1} SEN^{1} HSIA^{4} WU^{3} LAI^{2}.

Please teacher afternoon come.

下午

HSIA[4] WU[3] 'afternoon'. 早上 DZAO[3] SHANG[4], morning.

上半天

SHANG[4] BAN[4] TIEN[1]
'forenoon.' 晚上 WAN[3] SHANG[4], evening.

請先生天天九點鐘來

34 Will you please come at nine oclock every morning.

TSIN[3] SIEN[1] SEN[1] TIEN[1] TIEN[1] GIU[3] DIEN[3] DJUNG[1] LAI[2].

Please teacher day day nine points clock come.

天天

TIEN[1] TIEN[1] every day; compare 回回 HWEI[2] HWEI[2], every time.

九點鍾

GIU[3] DIEN[3] DJUNG[1]
nine points clock, nine oclock,—the common form of expression for the time by the clock.

請先生依倒鐘點來

35 Will you please come on time.

TSIN[3] SIEN[1] SEN[1] I[1] DAO[3] DJUNG[1] DIEN[3] LAI[2].

Please teacher according to clock point come.

依倒

I[1] DAO[3] according to; 照到 DJAO[4] DAO[4], same meaning. This sentence often comes in useful, and may have to be resorted to many times before the object is attained.

先生漫走

36 Please walk slowly = Good Bye.

SIEN[1] SEN[1] MAN[4] DZOU[3].

Teacher slow walk.

One may use 漫走漫走 MAN[4] DZOU[3], MAN[4] DZOU[3], instead of the above. Constantly used in seeing a guest out.

請坐

37 Please be seated.

TSIN[3] DZO[4] Please sit. Same as No. 3. Used here by the teacher as he goes out the door, or down the steps, in response to the sentence above. That is to say,—"Don't trouble to rise, please be seated".

LESSON 2. 第 二 課

請伙房

Hiring a Cook

請伙房

38 Hiring a cook.

TSIN^3 HO^3 FANG^2.

Invite fire room.

The same expression is used, TSIN^3, in hiring teacher, cook or coolie.

火房

HO^3 FANG^2 cook. A well-trained cook may be called a 廚子 CHU^2 DZ^3. This term is given by the Chinese to one who is capable of preparing a feast. Do not under any circumstances use 大師傅 DA^4 SIH^1 FU^4. This is a term used in the down-river ports, but not at all in Szechwan.

進來

39 Come in.

DZIN^4 LAI^2
Enter come.

Same as No. 2 except that the word 請 TSIN^3, please, is omitted. We are *telling* the prospective cook to come in, in this sentence; in No. 2 we were *inviting* the teacher to enter. There is no caste in China, but there are classes, and we shall

make it easier for ourselves and for the Chinese if we frankly recognize some of these things, and order our language accordingly. A good servant is often spoiled by treating him as though he were a literary man, or by using a designation that is too high for him, as *e.g.*, 大師傅 DA[4] SIH[1] FU[4].

貴姓、姓王

40 What is your name? My name is Wang.

GWEI[4] SIN[4]? SIN[4] WANG.[2]

Honorable name? Name Wang.

Although I have retained the 貴 GWEI[4], honorable, here, it might have been omitted, as indeed it usually is, for all servants. No. 57 may be used. The cook is distinctly a better class servant than the coolie, and so may perhaps be allowed the 貴 GWEI[4].

給外國人煮過飯、沒有

41 Have you ever cooked for foreigners?

GE[1] WAI[4] GWEH[2] REN[2] DJU[3] GO[4] FAN[4], MUH[2] YIU[3]?

For foreigners cooked food (rice), not?

外國人

WAI[4] GWEH[2] REN[2]

Lit. 'outside country men', foreigners.

煮

DJU[3] to boil, to cook.

過

GO[4] sign of past tense.

飯

FAN[4] rice, food.

沒有

MUH[2] YIU[3] 'not have'. This phrase is exceedingly common, indicating an interrogative.

煮過

42 Yes, I have.

DJU[3] GO[4]. Cooked. This word 煮 DJU[3], to boil, is used in the more general sense of 'to cook'; just as the word 飯 FAN[4], meaning primarily 'rice', is also used in the general sense of food.

幫過那一個

43 For whom have you worked?

BANG[1] GO[4] LA[3] I[2] GO[4]?

Helped whom?

幫

BANG[1] to help, to work for; 幫 過 BANG[1] GO[4], helped.

幫忙

BANG[1] MANG[2] same meaning, to help, but made into two syllables. Chinese spoken language tends to be dissyllabic.

那一個

LA[3] I[2] GO[4] who, whom, with the character 那 LA[3], in third tone; that, that thing, or that person, when 那 LA[4], is in the fourth tone.

帮過成都的李先生

44 I have worked for Mr. Li of Chengtu.

BANG[1] GO[4] CHEN[2] DU[1] DY[2] LI[3] SIEN[1] SEN[1].

Helped Chengtu Mr. Li.

Lit., 'Helped Mr. Li'. What Mr. Li? 'The Chengtu Mr. Li'. The two characters 成都 CHENGTU, are a phrase modifying the phrase 李先生 LI[3] SIEN[1] SEN[1]. The little particle 的 DY[2], in between, indicates this modification or possession.

帮過他好久

45 How long have you worked for him?

BANG[1] GO[4] TA[1] HAO[3] GIU[3] ?

Helped him how long?

他

TA[1] he, she, him, her; rarely, it.

好久

HAO[3] GIU[3] *lit.*, good long, *i.e.*, long time. In some mysterious way the character 好 HAO[3], here is translated by the English word 'how', of exactly the same sound.

帮過他兩年

46 I have worked for him for two years.

BANG[1] GO[4] TA[1] LIANG[3] NIEN[2].

Helped him two years.

要好多錢一個月

47 How much do you want per month ?

YAO^4 HAO^3 DO^1 TSIEN^2 I^2 GO^4 YUEH^2 ?

Want how much money one (piece) month ?

好多

HAO^3 DO^1 how much ; same construction as in No. 45. Similarly 好大 HAO^3 DA^4 how large ; 好寬 HAO^3 KWAN^1, how wide ; 好重 HAO^3 DJUNG^4, how heavy, etc., all interrogative.

錢

TSIEN^2 money, cash, wealth.

月

YUEH^2 moon, month.

一個月

I^2 GO^4 YUEH^2 one month, *i.e.*, per month.

每月要四塊錢，吃先生的飯

48 I want four dollars a month in addition to my board.

MEI^3 YUEH^2 YAO^4 SIH^4 KWAI^3 TSIEN^2, CHIH^2 SIEN^1 SEN^1 DY^2 FAN^4.

Each month want four pieces money, eat your (Teacher's) food.

每

MEI^3 each, every.

一塊錢

I[2] KWAI[3] TSIEN[2] or一元 I[2] YUEN[2], = $1.00; *lit.*, 'one piece money'. This proposal is entirely in accord with the usual custom among the Chinese, that is, for servants to get a certain wage, and their board in addition. The employer provides food for his servants and his own family, perhaps all cooked in the one pan.

我拿五塊錢,吃你自己

49 I will give you five dollars, and you provide your own food.

NGO[3] LA[2] WU[3] KWAI[3] TSIEN[2], CHÏH[2] NI[3] DZ[4] GI[3].

I bring five pieces money eat yourself.

我拿

NGO[3] LA[2] *lit.*, I bring, I will give; constantly used in just this sense.

吃你自己

CHÏH[2] NI[3] DZ[4] GI[3] a very expressive phrase, not at all ambiguous. It is not necessary to place the word 'you' before 'eat'; it could not be anyone else.

使得,那一天來

50 All right. What day shall I come?

SHÏH[3] DEH[2]. LA[3] I[2] TIEN[1] LAI[2]?

Use can. What day come?

使得

SHÏH[3] DEH[2] a very much used phrase, 'all right, that will do'. Note the tone of the 那 LA[3]. Third tone for interrogative, fourth tone when it means *that*.

明天一早來

51 Come early to-morrow morning.

MIN^2 TIEN^1 I^2 DZAO^3 LAI^2.

To-morrow one-early come.

一早

I^2 DZAO^3 — early, really *very early*. It is emphatic.

老王，還有一句話

52 Lao Wang, I have another word to say to you.

LAO^3 WANG^2, HAI^2 YIU^3 I^2 GÜ^4 HWA^4.

Old Wang, yet have one sentence.

老王

LAO^3 WANG^2 — *lit.*, "Old" Wang; the usual form of address to a coolie or cook by the Chinese. It may well be used by missionaries for cook and coolie on first engaging them; to be replaced later on, after a few weeks or months, in case they prove satisfactory servants, and likely to be permanent, by the three characters of name and surname. See No. 108.

還

HAI^2 — usually, in speech; HWAN^2, as usually *read* by the Chinese literary man. It is, however, spoken HWAN^2 in certain connections.

句

GÜ^4 — the classifier for words or sentence.

要把鋪盖抱來,在我們這裡歇

53 You must bring your pugai and live on the premises.

YAO^4 BA^3 PU^1 GAI^4 BAO^4 LAI^2 DZAI^4 NGO^3 MEN^2 DJE^4 LI^3 HSIE^2.

Want take "pugai", carry come, at us here sleep.

把

BA^3 to take; note this very characteristic construction of a sentence in Chinese. Instead of saying "Bring your pugai", they break the sentence into two shorter phrases,—"Take your pugai, bring it". Make your Chinese sentences short!

鋪盖

PU^1 GAI^4 PU^1 to spread, and GAI^4, to cover: the ordinary thick quilt which constitutes the bedding of the masses of the people. Foreigners have practically adopted this word, because we have no word that quite expresses the meaning.

好,要抱來

54 All right; I'll bring it.

HAO^3; YAO^4 BAO^4 LAI^2.

Good; will carry come.

抱

BAO^4 to carry in the arms, as a quilt, a small box, or a baby.

抱來

BAO^4 LAI^2 to bring in the arms.

在我們這裡

DZAI^4 NGO^3 MEN^2 DJE^4 LI^3

Note that the three character phrase 在這裡 DZAI^4 DJE^4 LI^3, is separated, and the pronoun 我們 NGO^3 MEN^2, us, we, inserted between the parts; here, with us; *i.e.*, here at our house.

歇

HSIE^2 to rest, to stay over night, to stay at night.

LESSON 3. 第 三 課

請 打 雜

Hiring a Coolie

請打雜

55 Hiring a coolie.

TSIN^{3} DA^{3} DZA^{2}.

Invite strike mixture.

打

DA^{3} to strike, to beat. An exceedingly common word, used in all sorts of phrases, as 打 水 DA^{3} SHUI^{3}, to draw water; 打 油 DA^{3} YIU^{2}, to buy oil; 打 魚 DA^{3} YÜ^{2}, to fish; 打 雷 DA^{3} LUI^{2}, to thunder.

雜

DZA^{2} a mixture, mixed. Hence the coolie who does all kinds of work is a 打 雜 DA^{3} DZA^{2}, or 打 雜 的 DA^{3} DZA^{2} DY^{2}.

進來

56 Come in.

DZIN^{4} LAI^{2}.

姓啀子

OR 你 姓 啀 NI^{3} SIN^{4} SHA^{4} !

57 What is your name ?

SIN^{4} SHA^{4} DZ^{3} ?

Surname what ?

啀 子

SHA^{4} DZ^{3} mentioned under No. 18, a very common localism in Szechwan. It is not by any means confined to the uneducated; all sorts of people use these familiar expressions. And yet they are not always suitable in the pulpit, for instance.

啀 子 事

SHA^{4} DZ^{3} SÏ^{4} What is all the row about ?

啀 子 話

SHA^{4} DZ^{3} HWA^{4} What are you saying ? This expression is used both to indicate lack of understanding of what is being said, and also on occasion to show disapproval of a remark that is understood.

姓趙

58 My name is Djao.

SIN^{4} DJAO^{4}.

See note under No. 7.

隊子名字

59 What is your given name?

SHA^{4} DZ^{3} MIN^{2} DZĪ^{4}?

What name? (*i.e.*, 'given name')

On learning the given name of two characters, one proceeds to call the servant by his three characters, surname first, followed by given name. This is quite proper for any man-servant. This shows more respect to him than the use of 老 LAO^{3}. Some use the surname followed by 師 SĪ^{1}, but this is better avoided; it puts him too high. This is the term constantly used by one servant in addressing another. Other people's servants may be appropriately addressed as "WANG SĪ", "LI SĪ", etc. DA^{4} SĪ^{1} FU^{4}, should NEVER be used for the cook.

趙興順

60 My whole name is Djao Hsin Shwen.

DJAO^{4} HSIN^{1} SHWEN^{4}.

Instead of simply repeating his given name, as asked, he repeats the three characters of his name and surname together, in characteristic Chinese fashion. We shall call him Djao Hsin-Shwen in future lessons.

在那裡坐

61 Where do you live?

DZAI^{4} LA^{3} LI^{3} DZO^{4}

Where sit, (*i.e.*, live)?

坐

DZO^{4}, *lit.*, to sit, but constantly used for 'dwell'.

在南門上

62 At the South Gate.

DZAI^4 LAN^2 MEN^2 SHANG^4.

At south gate on.

This means anywhere in the vicinity of the south gate of the city, and is about as definite an answer as one usually gets or, perhaps, expects.

給外國人打過雜,沒有

63 Have you ever acted as coolie for foreigners?

GE^1 WAI^4 GWEH^2 REN^2 DA^3 GO^4 DZA^2, MUH^2 YIU^3?

For outside country men beaten mixture, (or) not?

打過雜

DA^3 GO^4 DZA^2 acted as coolie; 過 GO^4, sign of past tense.

沒有

64 No, I have not.

MUH^2 YIU^3.

Not have.

Compare 不是的 BU^2 SHI^4 DY^2, no, it is not. It is clear that this latter phrase would be quite inappropriate here.

要現學

65 You will have to learn (from the beginning).

YAO^4 HSIEN^4 HSIOH^2.

Must now learn.

現

HSIEN[4] part of the very common word 現在 HSIEN[4] DZAI[4], one of the most common translations of the little word 'now'. This character is constantly spoken "SÜEN[4]", and has the sense given in the translation above 'from the beginning'.

要掃地、洗地、撦灰

66 You will be required to sweep, wash floors and dust.

YAO[4] SAO[3] DI[4], SI[3] DI[4], MA[2] HWEI[1].

Want sweep ground, wash ground, wipe dust.

掃

SAO[3] to sweep; 掃把 SAO[4] BA[3], a broom; note change of tone.

地

DI[4] *lit.*, ground, but constantly used for floor.

撦

MA[2] properly MO[1], but here read MA[2], to wipe, as in dusting.

灰

HWEI[1] dust; 灰塵 HWEI[1] CHEN[2], the complete word for dust.

地板

DI[4] BAN[3] floor boards; 地陳 DI[4] DJEN[4] or 地陳板 DI[4] DJEN[4] BAN[3], complete words for floor.

擔水、擔得嗎

67 Can you carry water (with shoulder pole)?

DAN[1] SHUI[3], DAN[1] DEH[2] MA[1]?

Carry water, carry can?

擔

DAN[1] to carry with shoulder pole. 挑 TIAO[1], exactly the same.

擔子

DAN[4] DZ[3] a man-load as so carried. Note change of tone.

嗎

MA[1] note change of tone to the first here. Constantly so changed for euphony.

擔得

68 Yes, I can carry water.

DAN[1] DEH[2].

Carry can. That is, I am able to carry.

不論甚麼時候喊做啥子,就要做啥子

69 No matter at what time you are called to do anything, you are to do it.

BU[2] LEN[4] SHEN[4] MO[3] SHIH[2] HOU[4] HAN[3] DZU[4] SHA[4] DZ[3], DZIU[4] YAO[4] DZU[4] SHA[4] DZ[3].

Not discuss what time call anything, then want do anything.

不論

BU^2 LEN^4 a very common phrase meaning, 'It is matter of indifference', 'I do not care', etc.

甚麼時候

SHEN^4 MO^3 SHIH^2 HOU^4; still more colloquial, 啥時候 SHA^4 SHIH^2 HOU^4.

要得

70 All right.

YAO^4 DEH^2. Do can. Or in expressive pidgin English, 'Can do'. This is a much used phrase, and very expressive, as is also its negative, 要不得 YAO^4 BU^2 DEH^2, that will not do at all, it is very bad, etc.

趙興順,有一句要緊的話

71 Djao Hsin-Shwen, I have an important word to say to you.

DJAO^4 HSIN^1 SHWEN^4 YIU^3 I^2 GÜ^4 YAO^4 GIN^3 DY^2 HWA^4.

Djao Hsin Shwen there is an important sentence.

一句話

I^1 GÜ^4 HWA^4, a sentence, a remark.

要緊

YAO^4 GIN^3 'important'. This word modifies the word 話 HWA^4, as indicated by the possessive particle 的 DY^2.

It is true that this sentence does not state clearly who is going to make the important remark; but nevertheless there can scarcely be any ambiguity.

來幫我們的時候,手脚要乾淨

72 If (or when) you come to work for us, you must not pilfer.

LAI^{2} BANG^{1} NGO^{3} MEN^{2} DY^{2} SHÏ^{2} HOU^{4}, SHOU^{3} GIOH^{2} YAO^{4} GAN^{1} DZIN^{4}.

幫助

BANG^{1} DZU^{4} the full word meaning to help, here cut down to one syllable or character.

的(候/時)

DY^{2} SHÏ^{2} HOU^{4}, best translated by the relative 'when'; a much used and useful phrase.

手脚乾淨

SHOU^{3} GIOH^{2} GAN^{1} D̄ZIN^{4}.

A very expressive phrase, much used with this meaning, honest, no thieving, no pilfering.

先生放心

73 You, sir, may rest easy (on this point).

SIEN^{1} SEN^{1} FANG^{4} SIN^{1}.

Teacher place heart.

Or as it is sometimes translated, 'Let your heart down'. A very common expression, used to reassure one under any uncertain or distressing circumstances

有徐掌櫃舉荐我

74 Mr. Hsü recommends me.

YIU[3] HSÜ[2] DJANG[3] GWEI[4] GÜ[3] GIEN[4] NGO[3].

There is Hsü Proprietor recommends me.

掌櫃

DJANG[3] GWEI[4], proprietor of a shop, and used as a form of direct address in Chengtu. Elsewhere mostly 老板 LAO[3] BAN[3].

舉荐

GÜ[3] GIEN[4] to recommend. This always includes the taking of more or less responsibility for the character of the one recommended, by the one who does the recommending. Hence this statement by the prospective coolie. He understands that you are well acquainted with Mr. Hsü, and will be satisfied with his recommend.

好、明天來動手

75 Very good; come to-morrow to begin.

HAO[3]; MIN[2] TIEN[1] LAI[2] DUNG[4] SHOU[3].

Good; to-morrow come move hand.

動手

DUNG[4] SHOU[3] *lit.*, move hand, to begin, to commence.

LESSON 4. 第 四 課

請老婆子

Hiring a Woman Servant

請老婆子

76 Hiring a woman servant.

TSIN^{3} LAO^{3} PO^{2} DZ^{3}.

Invite (old) woman.

老婆子

LAO^{3} PO^{2} DZ^{3} *lit.*, old woman, a general term used for women of the working classes. If she is under forty the woman servant should be addressed as 'Yang Sao', 'Li Sao', etc. If over forty she may be called 'Yang Da Niang', Li Da Niang'.

要請一個老婆子洗衣裳

77 I want to hire a woman to wash clothes.

YAO^{4} TSIN^{3} I^{2} GO^{4} LAO^{3} PO^{2} DZ^{3} SI^{3} I^{1} SHANG^{2}.

Want invite a woman wash clothes.

衣裳

I^{1} SHANG^{2} the commonest word for clothes. 衣服 I^{1} FU^{2}, clothes, also much used.

先生帮我找一個好人，找得倒嗎，找不倒

78 Can you help me to find a good woman? (*lit.*, person).

SIEN^{1} SEN^{1} BANG^{1} NGO^{3} DJAO^{3} I^{2} GO^{4} HAO^{3} REN^{2}, DJAO^{3} DEH^{2} DAO^{3} MA^{1}, DJAO^{3} BU^{2} DAO^{3}?

Teacher help me find a good person, can find (or) not find?

找

DJAO^{3} to find, to search.

找得倒嗎，找不倒

DJAO^{3} DEH^{2} DAO^{3} MA^{1}, DJAO^{3} BU^{2} DAO^{3}

can you find (it, her, him, etc.,) or not?

好人

HAO^{3} REN^{2} good person, *i.e.* a good servant woman.

找得倒

79 I can find you a good woman.

DJAO^{3} DEH^{2} DAO^{3}.

Find can complete.

得倒

DEH^{2} DAO^{3} expresses completion of the action.

我明天舉荐一個來

80 I shall recommend one to you to-morrow.

NGO^{3} MIN^{2} TIEN^{1} GŬ^{3} GIEN^{4} I^{2} GO^{4} LAI^{2}.

I to-morrow recommend one come.

老婆子來了

81 The woman arrives.

LAO^{3} PO^{2} DZ^{3} LAI^{2} LIAO^{3}.

Woman has come.

喊他進來

82 Call her in.

HAN^{3} TA^{1} DZIN^{4} LAI^{2}.

Call her enter come.

喊 他

HAN^{3} TA^{1} to be used of servants, not of a teacher.

你貴姓

83 What is your name?

NI^{3} GWEI^{4} SIN^{4}?

You honorable name?

Note that the character 你 NI^{3}, is applicable to servants only. One need never be afraid to use it in addressing servants, and yet it is often used by beginners much more frequently than is necessary.

Although you are addressing a servant here yet the phrase 貴 姓 GWEI^{4} SIN^{4} is quite permissable.

我姓楊

84 My name is Yang.

NGO^{3} SIN^{4} YANG^{2}.

I name Yang.

The 我 NGO^{3}, may or may not be used in her reply.

在那裡坐

85 Where do you live?

DZAI^{4} LA^{3} LI^{3} DZO^{4}?

Where dwell?

在北門上銅絲街坐

86 On the Brass Wire Street, near the North Gate.

DZAI^{4} BE^{2} MEN^{2} SHANG^{4}, TUNG^{2} SĪ^{1} GAI^{1} DZO^{4}.

At North Gate, Brass Wire Street sit (or dwell).

在北門上

DZAI^{4} BE^{2} MEN^{2} SHANG^{4}

Lit., on the North Gate. This expression is constantly used of a large section of the city in the vicinity of the North Gate.

帮過外國人沒有

87 Have you ever worked for foreigners?

BANG^{1} GO^{4} WAI^{4} GWE^{2} REN^{2} MU^{2} YIU^{3}?

Helped foreigners not?

沒有幫過

88 I have never worked for (foreigners).
MU^{2} YIU^{3} BANG^{1} GO^{4}.
Not helped.

有多少活路要現學

89 There is much work that you will have to learn for the first time.
YIU^{3} DO^{1} SHAO^{3} HO^{2} LU^{4} YAO^{4} SÜEN^{4} HSIO^{2}.
There is much work want for the first time learn.

多少

DO^{1} SHAO^{3} 'much'; also used in the interrogative,—'how much?' but not so common as 好多 HAO^{3} DO^{1}, how much?

活路

HO^{2} LU^{4} *Lit.*, 'living road', work; practically limited to manual labor; common.

現

HSIEN^{4} but in this sense pronounced SÜEN^{4}, and meaning 'for the first time', or 'from the beginning'.

先生師母給我說，我就曉得

90 (If) Master and Mistress (will) tell me, then I will know.
SIEN^{1} SEN^{1} SĪ^{1} MU^{3} GE^{1} NGO^{3} SHO^{2}, NGO^{3} DZIU^{4} HSIAO^{3} DE^{2}.
Teacher (or Mr.) Mrs. to me say, I then know.

給我說

GE[1] NGO[3] SHO[2], tell me. 告訴我 GAO[4] SU[4] NGO[3] tell me, is the proper expression for the eastern provinces, but is not used in Szechwan. Better not spend time and energy trying to introduce it.

活路大約就是洗衣裳

91 Your work will be chiefly that of washing.

HO[2] LU[4] DA[4] YO[2] DZIU[4] SHÏ[4] SI[3] I[1] SHANG[2].

Work chiefly (or probably) then is wash clothes.

大約

DA[4] YO[2] chiefly, for the most part; very common.

衣裳

I[1] SHANG[2] clothes. Also 衣服 I[1] FU[2], the same; equally used.

熨衣裳、理床鋪、掃地、撅灰

92 Ironing clothes, making beds, sweeping (and) dusting.

YUIN[4] I[1], SHANG[2], LI[3] CHWANG[2] PU[1], SAO[3] DI[4], MA[2] HWEI[1].

Iron clothes, set in order bedding, sweep ground, wipe dust.

理床鋪

LI[3] CHWANG[2] PU[1]

Lit., set in order bed bedding. Often cut short by omitting the last character, 理 床 set in order beds, *i.e.* make beds.

掃地

SAO^3 DI$_4$ *Lit.*, 'sweep ground', sweep floors.

摩

MA^2 to wipe. This character is read MO^1 but spoken MA^2.

這宗活路,你肯不肯做

93 Are you willing to do this kind of work?

DJE^4 DZUNG^1 HO^2 LU^4 NI^3 KEN^3 BU^2 KEN^3 DZU^4?

This kind work you willing not willing do?

宗

DZUNG^1 sort, kind; the classifier here for 活路 HO^2 LU^4.

那有不肯做

94 Who would be unwilling to do it!

LA^3 YIU^3 BU^2 KEN^3 DZU^4!

Where are those (who would be) unwilling to do (such work)!

This exclamatory sentence expresses the utter absence of any possible unwillingness.

師母喊做咪子,就做咪子

95 Whatever you tell me to do I will do.

SĬ^1 MU^3 HAN^3 DZU^1 SHA^4 DZ^3, DZIU^1 DZU^4 SHA^4 DZ^3.

Mrs. call do what, then do what.

喊

HAN^{3} to call, to tell, as from superior to inferior. The 隨 子 SHA^{4} DZ^{3}, repeated might be translated 'whatever . . . that', *whatever* the Mistress tells me to do, *that* I will do.

楊嫂、要好多錢一個月

96 Mrs. Yang, how much to you want per month?

YANG^{2} SAO^{3}, YAO^{4} HAO^{3} DO^{1} TSIEN^{2} I^{2} GO^{4} YUE^{2}?

Yang Mrs., want how much money one month?

嫂

SAO^{3} the best designation for a woman servant up to forty years of age. Over forty, better call her 楊 大 娘 YANG^{2} DA^{4} NIANG^{2}.

一 個 月

I^{2} GO^{4} YUE^{2} one month, per month.

隨便師母給錢、就是咯

97 As you please about the pay, and I shall be satisfied.

SUI^{2} BIEN^{4} SĪ^{1} MU^{3} GE^{1} TSIEN^{2}, DZIU^{4} SHĪ^{4} LO^{2}.

Follow convenience Mrs. give money, then all right.

隨 便

SUI^{2} BIEN^{4} as you please; much used.

給 錢

GE^{1} TSIEN^{2} to give or pay money.

就是咯

DZIU^{4} SHÏ^{4} LO^{2}, and that will do; that is all there is about it.

The servant never addresses his master or mistress by the second personal pronoun 你 NI^{3}. That would be rude. Sometimes they use it especially with the new missionary, thinking that they will go uncorrected.

可以來做倒一下

98 You may come and work for a while.

KO^{3} I^{3} LAI^{2} DZU^{4} DAO^{3} I^{2} HA^{4}.

May come (and) work away for a while.

The use of the 可 以 KO^{3} I^{3}, softens the order or request greatly.

做 倒

DZU^{4} DAO^{3} to do definite work.

一 下

I^{2} HA^{4} a while, for a little.

過一二十天、再說工錢

99 After ten or twenty days we shall again talk about wages.

GO^{4} I^{2} IR^{4} SHÏ^{2} TIEN^{1}, DZAI^{4} SHO^{2} GUNG^{1} TSIEN^{2}.

Pass over one (ten), two tens days, again speak (about) labor money.

The number of days intended to be expressed is 'from ten to twenty days'. But the expression is not definite, it might be even over the twenty.

你有鋪盖沒得

100 Have you bedding?

NI[3] YIU[3] PU[1] GAI[4] MU[2] DE[2]?

You have pugai not?

鋪 盖

PU[1] GAI[4] PU[1], to spread, and GAI[4] to cover.

有鋪蓋

101 Yes, I have bedding.

YIU[3] PU[1] GAI[4].

要把鋪蓋抱來,在堂裏頭歇

102 You must bring your bedding and lodge on the premises. *Lit.*, in the compound.

YAO[4] BA[3] PU[1] GAI[4] BAO[4] LAI[2], DZAI[4] TANG[2] LI[3] TOU[2] HSIE[2].

要

YAO[4] in this connection, 'I want'; 'it is required'.

抱 來

BAO[4] LAI[2] carry in arms come; to bring by carrying in the arms.

歇

HSIE[2] to lodge, to sleep, to rest, to stay.

堂

TANG^{2} that is the 福音堂 FU^{2} YIN^{1} TANG^{2}. We used to regard all Mission premises as Fu Yin Tang, but now the term is almost restricted to a church or chapel.

咪時候來動手

103 When shall I come to begin work?

SHA^{4} SHĬ^{2} HOU^{4} LAI^{2} DUNG^{4} SHOU^{3}?

咪候時

SHA^{4} SHĬ^{2} HOU^{4} corrupted from 甚麼時候 SHEN^{4} MO^{3} SHĬ^{2} HOU^{4}.

動手

DUNG^{4} SHOU^{3} See No. 75.

我明早晨來、使得麼

104 I shall come to-morrow morning, will that do?

NGO^{3} MIN^{2} DZAO^{3} SHEN^{2} LAI^{2}, SHĬ^{3} DE^{2} MO^{1}?

明早晨

MIN^{2} DZAO^{3} SHEN^{2} or 明早上 MIN^{2} DZAO^{3} SHANG,^{4}, equally used.

使得

SHĬ^{3} DE^{2} *Lit.*, use can; that is, can do; but with the interrogative particle 麼 MO^{1} or 嗎 MA^{1}, it is clear that the meaning is,—'Will that do?'

These final interrogative particles 麼 MO^{1} 嗎 MA^{1} are usually in a high tone, 1st or 3rd; but they may fall into almost any tone, for euphony's sake.

要得，明早晨來

105 That will be satisfactory; come to-morrow morning.

YAO[1] DE[2]; MIN[2] DZAO[3] SHEN[2] LAI[2].

Unfortunately the Chinese are only beginning to punctuate. Polished Chinese is supposed to be spoiled by the introduction of even one punctuation mark. Nevertheless the newspapers are steadily using a little punctuation, and the New Testament in its latest version has a great deal.

LESSON 5. 第 五 課

喊伙房買東西

Giving the Cook His Orders to Buy Things

喊伙房買東西

106 Giving the cook his orders to buy things.

HAN^{3} HO^{3} FANG^{2} MAI^{3} DUNG^{1} SI^{1}.

伙 房

HO^{3} FANG^{2} the most generally used term for cook in Szechwan.

買

MAI^{3} to buy; 賣 MAI^{4} to sell; 買賣 MAI^{3} MAI^{4}, business, usually used for business on a small scale.

東 西

DUNG^{1} SI^{1} *lit.*, east west; things. Constantly used for unclassified articles, exactly like the English word 'things'. Better never use the word 東 西 DUNG^{1} SI^{1}, to or of a person; so used it expresses supreme contempt. See No. 38.

喊老王來

107 Call Lao Wang to come.

HAN^{3} LAO^{3} WANG^{2} LAI^{2}.

We have not previously asked his given name or 名字 MIN^{2} DZĪ^{1}, therefore we call him for the present 老王 LAO^{3} WANG^{2}. But this form of address is best reserved for the new coolie especially if he is a coarse, uneducated man. Therefore in No. 108 we proceed to get the cook's given name.

老王,你叫隊子名字

108 Lao Wang, what is your given name?

LAO^{3} WANG^{2}, NI^{3} GIAO^{4} SHA^{4} DZ^{3} MIN^{2} DZĪ^{1}?

This is not a disrespectful question to ask any servant. On the contrary he usually feels rather pleased because you take this interest in him.

我叫王長興

109 I am called Wang Chang-Hsin.

NGO^{3} GIAO^{4} WANG^{2} CHANG^{2} HSIN^{1}.

See No. 59.

王長興,我要你上街買東西

110 Wang Chang-Hsin, I want you to go on the street to buy things.

WANG^{2} CHANG^{2} HSIN^{1}, NGO^{3} YAO^{4} NI^{3} SHANG^{4} GAI^{1} MAI^{3} DUNG^{1} SI^{1}.

上街

SHANG^{4} GAI^{1} to go on the street. It may have a 去 CHÜ^{4} added, becoming 上街去 SHANG^{4} GAI^{1} CHÜ^{4}.

要買柴、炭、灰麵、鷄蛋、鹽

111 I want you to buy firewood, coal, flour, eggs and salt.

YAO^{4} MAI^{3} CHAI^{2}, TAN^{4}, HWEI^{1} MIEN^{4}, GI^{1} DAN^{4}, YEN^{2}.

Note the absence of any personal pronoun at the beginning. It might be "I want" or "You are required to", or both. Perhaps a comprehensive translation would be, "It is required to buy, etc.," which covers both parties concerned. Note also the absence of any word corresponding to our 'and'. Still the Chinese constantly use the little word 給 GE^{1}, for 'and', where it is specially needed.

鷄蛋

GI^{1} DAN^{4} hen's eggs. The 蛋 DAN^{4} may be used without the 鷄 GI^{1}.

請問、先生、一樣買好多

112 Will you please tell me how much I am to buy of each?

TSIN^{3} WEN^{4}, SIEN^{1} SEN^{1}, I^{2} YANG^{4} MAI^{3} HAO^{3} DO^{1}?

請問

TSIN^{3} WEN^{4} *lit.*, please ask; a most useful phrase to be used by the missionary in asking one's way on the street, for instance; or in asking for any information from a teacher, a guest or a stranger, but not when asking a servant something. These two characters are always placed at the beginning.

一樣

I^{2} YANG^{4} one kind or sort, *i.e.* (of) each kind.

好多

HAO^{3} DO^{1} how much or how many; the most common phrase in use in West China having this meaning.

柴可以買兩捆,炭一千斤

113 You may buy two bundles of firewood and one thousand catties of coal.

CHAI^{2} KO^{3} I^{3} MAI^{3} LIANG^{3} KWEN^{3}, TAN^{4} I^{2} TSIEN^{1} GIN^{1}.

柴

CHAI^{2} firewood, usually done up in bundles.

可以

KO^{3} I^{3} may, with 'you' understood. The use of this phrase greatly softens the order.

兩 捆

LIANG^{3} KWEN^{3}, two bundles.

Note the peculiar idiom : the noun comes first, and what is to be said or done about it, afterwards. This is an extremely important idiom, and should be carefully noted. Put the important word in the sentence first; that is the article or the question being discussed, and at once the subject of conversation is clear.

灰麵稱十斤、鷄蛋揀二十個

114 Buy ten catties of flour, and twenty eggs.

HWEI^{1} MIEN^{4} CHEN^{1} SHÏ^{2} GIN^{1}, GI^{1} DAN^{4} GIEN^{3} ER^{4} SHÏ^{2} GO^{4}.

Here again the nouns come first. Note the special terms used for the purchase of various articles. The Chinese do not use 'buy' for everything ; *e.g.*, flour is 'weighed', 稱 CHEN^{1} ; and eggs are 'selected'. 揀 GIEN^{3}. These have exactly the force of 'to buy' in these cases. It is not at all impossible to use the word 買 MAI^{3}, for all kinds of articles ; but the use of these special words is much more apt, and therefore causes one to be more readily understood.

鹽可以稱一斤、就夠了

115 If you buy a catty of salt that will be enough.

YEN^{2} KO^{3} I^{3} CHEN^{1} I^{2} GIN^{1}, DZIU^{4} GOU^{4} LIAO^{3}.

就 夠 了

DZIU^{4} GOU^{4} LIAO^{3}

'then enough'. 了 LIAO^{3}, is by way of a finishing-off word. It often indicates past tense, but not here.

要買一個筐筐，是不是

116 I shall need to buy a basket, shall I not?
YAO^{4} MAI^{3} I^{2} GO^{4} KWANG^{1} KWANG^{1}, SHÏ^{4} BU^{2} SHÏ^{4} ?

筐 筐

KWANG^{1} KWANG^{1}, a more or less general word for basket.

是 不 是

SHÏ^{4} BU^{2} SHÏ^{4} *lit.*, 'is not is', is it not, are they not, will I not, etc. In constant use, but corrupted in pronunciation most commonly to SHÏ^{4} BU^{2} SA^{2}. There are many variations of the sounds heard for this little phrase, some of them unintelligible at first.

是的，可以買一個提筲

117 Yes, you may buy a market basket.
SHÏ^{4} DY^{2}, KO^{3} I^{3} MAI^{3} I^{2} GO^{4} TI^{2} DOU^{1}.

是 的

SHÏ^{4} DY^{2} 'yes'. This is the one word with this meaning, but not so frequently used, because of the Chinese habit of repeating the phrase used in asking the question, by way of affirmative answer.

提 筲

TI^{2} DOU^{1} a long basket, with a handle by which it is easily carried on the arm or in the hand.

明天還要買幾樣

118 To-morrow I want you to buy several other things.
MIN^{2} TIEN^{1} HAI^{2} YAO^{4} MAI^{3} GI^{3} YANG^{4}.

明 天

MIN[2] TIEN[1] to-morrow; 後 天 HOU[4] TIEN[1], day after to-morrow; 昨 天 DZO[2] TIEN[1], yesterday, 今 天 GIN[1] TIEN[1], to-day; 前 天 TSIEN[2] TIEN[1], day before yesterday.

幾 樣

GI[3] YANG[4] several sorts or kinds. Now this little word 幾 GI[3], is constantly used in the interrogative sense, as well as declarative. The sentence would be equally correct if translated, 'How many kinds of things do you want me to buy to-morrow?' You distinguish by noting who makes the remark, of course, whether master or servant. 幾 GI[3], then means 'How many', and usually refers to small numbers, most commonly under ten.

水缸一個、洋芋十斤

119 A water crock (or jar) and ten catties of potatoes.
SHUI[3] GANG[1] I[2] GO[4], YANG[2] YÜ[4] SHÏ[2] GIN[1].

水 缸

SHUI[3] GANG[1] water jar; which is a perfectly good English word, entirely suitable to apply to the vessel so much used in China. And, therefore, the frequent use of the Chinese word 缸 GANG[1], (often corrupted to 'gong') when speaking English, becomes inexcusable. I once heard a good missionary, upon whom this habit had become fixed, argue that 'gong' was a real English word for jar!

洋 芋

YANG[2] YÜ[4] *lit.*, foreign potatoes. 山 芋 SHAN[1] YÜ[4], is a better name, but the former is pretty well fixed by usage.

牛肉割一斤，羊肉半斤，猪肉十二两

120 You may buy a catty of beef, half a catty of mutton, and twelve ounces of pork.

NIU^{2} RU^{2} GO^{2} I^{2} GIN^{1}, YANG^{2} RU^{2} BAN^{4} GIN^{1}, DJU^{1} RU^{2} SHI^{2} ER^{4} LIANG^{3}.

牛肉

NIU^{2} RU^{2} — *lit.*, cow meat, and so on through the list. The word 肉 RU^{2}, is constantly corrupted in many parts of West China to ROU^{4}, with the change to fourth tone. But the pronunciation RU^{2} is understood. In Chinese we have no 'quarter of a catty' or 'three-quarters of a catty'; we must use the number of ounces.

還要稱猪油三斤

121 You are also to buy three catties of lard.

HAI^{2} YAO^{4} CHEN^{1} DJU^{1} YIU^{2} SAN^{1} GIN^{1}.

Note the idiom by which the name of the object comes first after the verb, followed by the quantity.

拿回來就熬出來

122 Bring it home and try it out.

LA^{2} HWEI^{2} LAI^{2} DZIU^{4} NGAO^{2} CHU^{2} LAI^{2}.

熬

NGAO^{2} — ordinarily in this tone, but constantly spoken in the first tone.

現在、市上有啥子水果

123 What fruit is there in the market now?

HSIEN^{4} DZAI^{4}, SHÏ^{4} SHANG^{4} YIU^{3} SHA^{4} DZ^{3} SHUI^{3} GO^{3}?

現在

HSIEN^{4} DZAI^{4} about the most used term for 'now'; 如今 RU^{2} GIN^{1}, is also much used, and is usually supposed to refer to longer periods of time,—as *now* in relation to last year, or *now* in relation to last century, etc.

市上

SHÏ^{4} SHANG^{4} market on, in the market.

水果

SHUI^{3} GO^{3} *lit.*, water fruit, as distinguished from. 乾果 GAN^{1} GO^{3} dry fruit, that is nuts.

現在水果不多、只有橘子橙柑

124 Just now there is not much fruit; there are only oranges, (two kinds).

HSIEN^{4} DZAI^{4} SHUI^{3} GO^{3} BU^{2} DO^{1}; GÏ^{3} YIU^{3} GÜ^{2} DZ^{3}, TSEN^{2} GAN^{1}.

只

GĬ[3] only ; always used at the beginning of a sentence. Other common words having this meaning are 光 GWANG[1], 單 DAN[1], 不 過 BU[2] GO[4].

後來有咪子

125 What (fruit) will there be after a while ?

HOU[4] LAI[2] YIU[3] SHA[4] DZ[3] ?

後 來

HOU[4] LAI[2] afterwards. Other common words are 以 後 I[3] HOU[4], 過 後 GO[4] HOU[4], 隨 後 SUI[2] HOU[4], all much used.

後來有櫻桃、枇杷、杏子、桃子、花紅、萍果、葡萄、柿子、李子、毛李子、梨子、石榴、氣柑

126 After a while there will be cherries, loquats, apricots, peaches, apples, sweet apples, grapes, persimmons, plums, "hairy plums", pears, pomegranates, and pumelos.

HOU[4] LAI[2] YIU[3] YIN[1] TAO[2], PI[2] BA[1], HEN[4] DZ[3], TAO[2] DZ[3], HWA[1] HUNG[2], PIN[2] GO[3], PU[2] TAO[2], SHĬ[4] DZ[3], LI[3] DZ[3], MAO[2] LI[3] DZ[3], LI[2] DZ[3], SHĬ[2] LIU[2], CHI[4] GAN[1].

This is merely a list of some of the most common fruits, without any attempt to be exhaustive.

櫻桃

YIN[1] TAO[2] constantly corrupted to NGEN[1] TAO[2] or NGEN[1] TER[2]. 梨子 LI[2] DZ[3], pears, also constantly called LI[2] ER[2], possibly to distinguish readily from the term for plums. 葡萄 PU[2] TAO[2], grapes,—the second character is most often put into the first tone, for euphony's sake.

菜有那幾樣

127 What vegetables are there (just now)?

TSAI[4] YIU[3] LA[3] GI[3] YANG[4] ?

菜

TSAI[4] the common word for vegetables of all sorts.

Note the third tone of 那 LA[3], here, because it is interrogative.

我們四川的菜多

128 We have a great many different kinds of vegetables in Szechwan.

NGO[3] MEN[2] SÏ[4] CHWAN[1] DY[2] TSAI[4] DO[1].

Lit., Our "Szechwan vegetables are numerous". The little possessive particle 的 DY[2], is understood after 我們 NGO[3] MEN[2]. The meaning is really that the *kinds* of vegetables are numerous.

有洋芋、紅苕、豌豆、黃豆、玉麥、(包穀、)紅蘿蔔、白蘿蔔、葱子、芹菜、青菜、白菜、蓮花白、黃瓜、東瓜、南瓜、茄子、撇南

129 There are potatoes, sweet potatoes, peas, yellow beans, corn, carrots, turnips, onions, celery, green vegetable, Chinese cabbage, cabbage, cucumbers, winter squash, squash, egg-plant, kohl rabi.

This also is a very short list of some of the commonest vegetables, of which there is such an abundant variety in Szechwan.

玉麥

YŪ[4] ME[2] corn, so called at and about Chengtu only; elsewhere the term 包穀 BAO[1] GU[2], generally prevails.

YIU[3] YANG[2] YŪ[4], HUNG[2] SHAO[2], WAN[1] DOU[4], HWANG[2] DOU[4], YŪ[4] ME[2], (BAO[1] GU[2]), HUNG[2] LO[2] BU[4], BE[2] LO[2] BU[4], TSUNG[1] DZ[3], TSIN[2] TSAI[4], TSIN[1] TSAI[4], BE[2] TSAI[4], LIEN[2] HWA[1] BE[2], HWANG[2] GWA[1], DUNG[1] GWA[1], LAN[2] GWA[1], CHIE[2] DZ[3], PIE[3] LAN[2].

王長興、可以買一本賬簿子、記賬

130 Wang Chang-Hsin, you may buy an account-book (in which) to keep your accounts.

WANG[2] CHANG[2] HSIN[1], KO[3] I[3] MAI[3] I[2] BEN[3] DJANG[4] BU[4] DZ[3] GI[4] DJANG[4].

賬
DJANG[4] account. 賬簿子 DJANG[4] BU[4] DZ[3], account book.

記
GI[4] to record, to remember.

本
BEN[3] classifier for book.

天天晚上要算賬

131 We shall reckon accounts every evening.

TIEN[1] TIEN[1] WAN[3] SHANG[4] YAO[4] SWAN[4] DJANG[4].

天 天
TIEN[1] TIEN[1] day day, *i.e.* daily.

晚 上
WAN[3] SHANG[4] evening on, *i.e.* in the evening.

算
SWAN[4] to reckon, to calculate.

Some people take accounts once a week, others once a month only. Others again who are fond of accuracy in keeping accounts prefer to reckon daily.

還有一句要緊的話

132 I have another important thing to say to you.

HAI[2] YIU[3] I[2] GÜ[4] YAO[4] GIN[3] DY[2] HWA[4].

Lit., Still there is one sentence important words.

句

GŪ[4] classifier for sentence or phrase.

要緊

YAO[4] GIN[3] important. Very common, as is also the negative, 不要緊 BU[2] YAO[4] GIN[3], it is of no importance. A very similar phrase is 沒來頭 MU[2] LAI[2] TOU[2], it does not matter.

你花好多錢,要報好多錢

133 You are to report exactly the amounts you spend.

NI[3] HWA[1] HAO[3] DO[1] TSIEN[2], YAO[4] BAO[4] HAO[3] DO[1] TSIEN[2].

Lit., You spend how much money, want report how much money.

花

HWA[1] to spend; flowers. 花錢 HWA[1] TSIEN[2], to spend money,—very common,—both phrase and act, in China.

報

BAO[4] to report; a newspaper or magazine.

萬不可吃雷

134 You must not under any circumstances make a "squeeze".

Lit., Ten thousand not can eat thunder.

WAN[4] BU[2] KO[3] CHĪ[2] LUI[2].

萬

WAN[4] an emphatic particle,—in constant use.

不 可

BU[2] KO[3] you may not, you must not.

吃 雷

CHÏ[2] LUI[2] *lit.*, to eat thunder,—one of the commonest phrases meaning to make a profit out of funds that do not belong to one.

你願意人怎樣待你，你也要怎樣待人

135 Whatsoever ye would that men should do unto you, even so do ye also unto them.

NI[3] YUEN[4] I[4] REN[2] DZEN[3] YANG[4] DAI[4] NI[3], NI[3] YE[3] YAO[4] DZEN[3] YANG[4] DAI[4] REN[2].

LESSON 6. 第 六 課

掃地
Sweeping the Floor

掃地

136 Sweeping the floor.

SAO^{3} DI^{4}.

地

DI^{4} ground, but constantly used in this connection for floor, probably because most Chinese floors are just the earth, board floors being limited to the homes of the rich.

趙興順，拿掃把來

137 Djao Hsin-Shwen, bring the broom.

DJAO^{4} HSIN^{1} SHWEN^{4} LA^{2} SAO^{4} BA^{3} LAI^{2}.

掃把

SAO^{4} BA^{3} broom. Note that the same character is read SAO^{4}, fourth tone, as the noun, broom, and SAO^{3}, third tone as the verb 'to sweep.'

每天青早,要掃這個地

138 You are to sweep this floor every morning.

MEI^{3} TIEN^{1} TSIN^{1} DZAO^{3} YAO^{4} SAO^{3} DJE^{4} GO^{4} DI^{4}.

每 天

MEI^{3} TIEN^{1} — each day, every day. Also 天 天 TIEN^{1} TIEN^{1}, same meaning, very common.

青 早

TSIN^{1} DZAO^{3} — bright and early; 早 DZAO^{3}, early.

要

YAO^{4} — want; I want you to; you are required; etc.

東西要趲開掃

139 You must move things out of the way when you sweep.

DUNG^{1} SI^{1} YAO^{4} DZAN^{3} KAI^{1} SAO^{3}.

東 西

DUNG^{1} SI^{1} — *lit.*, east west, things, articles.

趲 開

DZAN^{3} KAI^{1} — *lit.*, move open, *i.e.* move away from their original place. The genius of the language seems to require a final 掃 SAO^{3}, in order to round off the sense.

椅子要趲開掃

140 You must move the chairs while you sweep.

I[3] DZ[3] YAO[4] DZAN[3] KAI[1] SAO[3].

Exactly the same construction as the last sentence, but specifying chairs. Note that the important word in the sentence, 椅子 chairs, ~~chairs~~, comes first, and what is to be said about them afterwards.

茶機抬開掃

141 You must move the tea-tables when sweeping.

CHA[2] GI[1] TAI[2] KAI[1] SAO[3].

茶機

CHA[2] GI[1] *lit.*, tea bench; the little square tables always placed between two chairs in a Chinese guest room.

抬開

TAI[2] KAI[1] lift aside. Not "move aside" as before but lift aside. Same construction as before, only that the 要 is omitted.

角角上要掃乾乾淨淨的

142 You should sweep the corners very clean.

GO[2] GO[2] SHANG[4] YAO[4] SAO[3] GAN[1] GAN[1] DZIN[4] DZIN[4] DY[2].

角

GO[2] a horn of a cow or sheep; here a corner. The word is constantly duplicated in this way in speech. The 上 SHANG[4], is the 'on' or 'in' the corner.

乾淨

GAN[1] DZIN[4] clean, the commonest every-day word having this meaning; here duplicated for emphasis. Very common.

掃歸一了、就把東西還原

143 When you have finished sweeping put things back where they belong.

SAO[3] GWEI[1] I[2] LIAO[3] DZIU[4] BA[3] DUNG[1] SI[1] HWAN[2] YUEN[2].

歸 一

GWEI[1] I[2] finished, completed, all in order. Very common.

還

HWAN[2] to replace, restore.

原

YUEN[2] origin or original.

跟倒就擦灰

144 Then proceed to dust immediately after.

GEN[1] DAO[3] DZIU[4] MA[2] HWEI[1].

跟 倒

GEN[1] DAO[3] *lit.*, to follow after; hence the use here,—'Follow right after' with your dusting. This little phrase is in very common use in just this meaning,—say 'immediately', or 'at once'.

擦灰

MA[2] HWEI[1] wipe dust, *i.e.* dust,—the verb.

掃的時候,要把掃把撐倒掃

145 When sweeping, you should press down on the broom.

SAO[3] DY[2] SHÏ[2] HOU[4], YAO[4] BA[3] SAO[4] BA[3] TSEN[3] DAO[3] SAO[3].

Note the relative 'when', 的時候 DY[2] SHÏ[2] HOU[4]. This phrase never begins a sentence.

撐

TSEN[3] to press down. 倒 DAO[3], makes it into a dissyllable, and also shows completed action. This character is adapted to this meaning; that is to say, this word TSEN[3], has no proper character, although it is a common word in conversation.

不要把灰挑起來

146 Do not cause the dust to fly up.

BU[2] YAO[4] BA[3] HWEI[1] TIAO[1] CHI[3] LAI[2].

挑

TIAO[1] properly to carry on the shoulder by means of a pole; but adapted or borrowed here to express this meaning.

起來

CHI[3] LAI[2] to rise, to get up,—in the morning for instance. Here applied to the rising of the dust in the air.

灰塵不要撲起來，纔好

147 The dust should not rise up in a cloud.

HWEI[1] CHEN[2] BU[2] YAO[4] PU[2] CHI[3] LAI[2] TSAI[2] HAO[3].

灰 塵

HWEI[1] CHEN[2] the full word for dust, constantly cut short by the use of the one word 灰 HWEI[1].

撲 起 來

PU[2] CHI[3] LAI[2] to rise in a cloud, as dust and therefore slightly different from 挑 起 來 TIAO[1] CHI[3] LAI[2], to flirt or beat up into the air.

纔

TSAI[2] then and not till then; a most useful little word, and comprehensive. It may often be translated by the single word 'then', as here: 纔 好 TSAI[2] HAO[3], then good, then it will be satisfactory.

把灰塵掃成一堆

148 Sweep the dust into a heap.

BA[3] HWEI[1] CHEN[2] SAO[3] CHEN[2] I[2] DUI[1].

掃 成

SAO[3] CHEN[2] sweep into; *lit.*, sweep become.

一 堆

I[2] DUI[1] a pile, a heap.

拿撮箕來

149 Bring the dust pan.

LA^{2} TSO^{2} GI^{1} LAI^{2}.

撮箕

TSO^{2} GI^{1} — dust pan, whether made of tin or of woven bamboo.

把灰撮起來

150 Take the dust up in the dust-pan.

BA^{3} HWEI^{1} TSO^{2} CHI^{3} LAI^{2}.

撮

TSO^{2} — to scoop up as by a scoop or dust-pan. Hence 撮箕 TSO^{2} GI^{1}, scoop basket, dust-pan. The Chinese dust-pan is properly made of woven bamboo.

端到外頭去倒

151 Carry it outside and empty it.

DWAN^{1} DAO^{4} WAI^{4} TOU^{2} CHÜ^{4} DAO^{4}.

端

DWAN^{1} — to carry with the arms extended in front, as a package, a lamp, or, as in this case, a dust-pan.

外頭

WAI^{4} TOU^{2} — outside; 裏頭 LI^{3} TOU^{2}, inside; TSIEN^{2} TOU^{2}, in front; 後頭 HOU^{4} TOU^{2}, behind. Each one of these is very commonly preceded by 在 DZAI^{4}, in, at, on; 在外頭 DZAI^{4} WAI^{4} TOU^{2}, on the outside; 在裏頭 DZAI^{4} LI^{3} TOU^{2}, on the inside; etc. Here we have 到外頭 DAO^{4} WAI^{4} TOU^{2}, to the outside.

倒

DAO[4] to empty.

把掃把、撮箕、撿好

152 Put the broom and dust-pan carefully away.

BA[3] SAO[4] BA[3], TSO[2] GI[1], GIEN[3] HAO[3].

撿

GIEN[3] to put away, to pick up, to select; a very common word in some one or all of these senses.

撿好

GIEN[3] HAO[3] perhaps a little more accurately translated, 'put away properly'. A variation is 好生撿 HAO[3] SEN[1] GIEN[3], *lit.*, carefully put away, a most excellent little phrase much needed by the missionary who has a servant in training. It may be used in regard to any article whatsoever.

Note the absence of any word representing 'and' between broom and dust pan in this sentence. Chinese idiom does not require it; but the use of the little word 給 GE[1], 'and' is quite allowable and much used in just this situation.

LESSON 7. 第 七 課

洗 地

Washing the Floor

洗地

153 Washing the floor.

SI^{3} DI^{4}.

洗

SI^{3} to wash, and 地 DI^{4}, the ground, the earth, the floor.

要洗地

YAO^{4} SI^{3} DI^{4} I want you to wash the floor, you are to wash the floor, or I am about to wash the floor. All are equally good translations. It all depends on who the speaker is, and what are the circumstances connected with its use.

趙興順,過來一下

154 Djao Hsin-Shwen, come over here.

DJAO^{4} HSIN^{1} SHWEN^{4}, GO^{4} LAI^{2} I^{2} HA^{4}.

過

GO⁴ to pass over; 來 LAI², come; 過來 GO⁴ LAI², come over here—a very mild way of calling your coolie or cook to you. The command is still further toned down by the addition of the 一下 I² HA⁴, a little, *i.e.* for a moment. The Chinese official says 來 LAI²; the business man 過來 GO⁴ LAI²; and the kind-hearted employer 過來一下 GO⁴ LAI² I² HA⁴. There is no question as to which form the missionary should use.

這個地陣、每天要洗一回

155 I want you to wash this floor daily.

DJE⁴ GO⁴ DI⁴ DJEN⁴ MEI³ TIEN¹ YAO⁴ SI³ I² HWEI².

地陣

DI⁴ DJEN⁴ the dissyllable for floor, conveniently used when one is speaking of more than one floor. It is more *particular* in its meaning than the single word 地 DI⁴, which is very general.

一回

I² HWEI² one time, once; very common. *Lit.*, each day want wash one time.

提一桶乾淨水來

156 Bring a pail of clean water.

TI² I² TUNG³ GAN¹ DZIN⁴ SHUI³ LAI².

提

TI[2] to carry; used of any article which has a handle or bail, as a pitcher or a pail, and which is carried with the arm hanging straight down. If the pitcher is small and is carried with hand extended in front of one, as one carries a lamp, then we use 端 DWAN[1], (See No. 151). As a matter of fact, the article carried does not need to possess a handle; a sedan chair is carried sometimes when empty by the men with arms hanging straight down, 提 TI[2].

一桶

I[2] TUNG[3] a pail, one pail. Literally, 'Carry a pail clean water come.'

用這個布作洗地帕子

157 You may use this cloth as a floor cloth.

YUNG[4] DJE[4] GO[4] BU[4] DZO[2] SI[3] DI[4] PA[4] DZ[3].

用

YUNG[4] use, to use; very common.

這個布

DJE[4] GO[4] BU[2] *lit.*, this cotton cloth, *i.e.* this piece of cloth. 作 DZO[2], as, to act as; 帕子 PA[4] DZ[3], cloth, any kind of a towel, wash cloth, handkerchief, serviette, etc. Here it is 洗地帕子 SI[3] DI[4] PA[4] DZ[3], wash floor cloth. 洗臉帕 SI[3] LIEN[3] PA[4], face cloth, which every Chinese carries. 乾帕子 GAN[1] PA[4] DZ[3], *lit.*, dry cloth, *i.e.* towel. 手帕子 SHOU[3] PA[4] DZ[3] handkerchief. 手巾 SHOU[3] GIN[1], serviette, a name adopted by many to distinguish from 手帕子.

拿布打濕水

158 Wet the floor cloth.
LA^{2} BU^{4} DA^{3} SHĬ^{2} SHUI^{3}.
Lit., 'Bring the cloth, strike wet water.'

拿

LA^{2} to carry, as any light article may be carried in the hand.

打 濕

DA^{3} SHĬ^{2} to wet. It is curious that the word 水 SHUI^{3}, water, should be used after the 打 濕 DA^{3} SHĬ^{2}, to wet; because wetting rarely occurs with anything other than water. One can only say that it is not an absolute necessity, 水 SHUI^{3}, may be omitted.

糾一下

159 Wring it a little.
GIU^{3} I^{2} HA^{4}.

糾

GIU^{3} to wring; ordinarily in first tone; and its use in this sense of to wring, is rather strained. But this is a common *word*, spoken always in the third tone, whether this is the proper character, or whether there is any character.

拿來把地陣板認眞洗乾淨

160 Bring it (the cloth) and honestly wash the floor boards clean.

LA^{2} LAI^{2} BA^{3} DI^{4} DJEN^{4} BAN^{3} REN^{4} DJEN^{1} SI^{3} GAN^{1} DZIN^{4}.

拿來

LA[2] LAI[2] bring; here rather in the nature of an introduction.

地陣板

DI[4] DJEN[4] BAN[3] floor boards. 認眞 REN[4] DJEN[1], *lit.*, to be in earnest, to be faithful, faithfully, honestly. A common phrase.

洗一下地陣，又要把帕子洗乾淨

161 After washing the floor for a little, you must wash the cloth clean.

SI[3] I[2] HA[4] DI[4] DJEN[4], YIU[4] YAO[4] BA[3] PA[4] DZ[3] SI[3] GAN[1] DZIN[4].

又

YIU[4] also, again; perhaps the most common word having this meaning. Note the non-expression of the word 'after' at the beginning; or if it were expressed in Chinese, it would most likely come after the first phrase, as 以後 I[3] HOU[4], or 過後 GO[4] HOU[4], However, Chinese spoken language most frequently leaves such words as 'after', 'if' 'when' understood, not expressed. Chinese is nothing if not brief, condensed.

水髒了的時候，提出去換

162 When the water is dirty, carry it out and get clean water. (*Lit.*, 'exchange' for clean water).

SHUI[3] DZANG[1] LIAO[3] DY[2] SHĪ[2] HOU[4], TI[2] CHU[2] CHŪ[4] HWAN[4].

髒

DZANG[1] dirty, about the most common word for this meaning. Note the 的時候 DY[2] SHÏ[2] HOU[4], relative 'when', always at the end of the phrase, not at the beginning as in English. 提出去 TI[2] CHU[2] CHÜ[4], to carry out; *lit.*, carry go out go; surely clear enough and strong enough. 換 HWAN[4], to exchange, to change, very common.

洗地的時候、要把東西趲開洗

163 When you wash the floor you should move things aside in order to wash (thoroughly).

SI[3] DI[4] DY[2] SHÏ[2] HOU[4], YAO[4] BA[3] DUNG[1] SI[1] DZAN[3] KAI[1] SI[3].

See No. 139 for this construction. The words 'in order to' are understood before the last character 洗 SI[3]. 要 YAO[4], here translated 'you should'.

洗過了、就要還原

164 After you have washed (the floor) you must put things back (where they belong).

SI[3] GO[4] LIAO[3], DZIU[4] YAO[4] HWAN[2] YUEN[2].

就

DZIU[4] then, immediately, not translated here. 要 YAO[4], here translated 'you must'. 還 HWAN[2], replace; 原 YUEN[2], original; from which the meaning of the combination is easily deduced.

角角上要好生洗乾淨

165 You must be careful to wash the corners clean.

GO^{2} GO^{2} SHANG^{4} YAO^{4} HAO^{3} SEN^{1} SI^{3} GAN^{1} DZIN^{4}.

See No. 142. 好生 HAO^{3} SEN^{1}, be careful, carefully; perhaps the most common word for 'be careful' in use about the house. 把細 BA^{3} SI^{4}, be careful, take care; also very common. 小心 SIAO^{3} SIN^{1}, be careful; 細心 SI^{4} SIN^{1}, be careful. The last two are used, but not so frequently. Note that the word 好生 HAO^{3} SEN^{1}, comes before the verb.

洗的時候棹子脚脚不打髒

166 When you are washing (the floor), you must not dirty the legs of the table.

SI^{3} DY^{2} SHÏ^{2} HOU^{4}, DJO^{2} DZ^{3} GIO^{2} GIO^{1} BU^{2} YAO^{4} DA^{3} DZANG^{1}.

棹子

DJO^{2} DZ^{3} table. 脚 foot, whether of a person or of a table or chair. It is very commonly duplicated in this way, when used of a thing; and single, usually, when used of a person. 打髒 DA^{3} DZANG^{1}, to dirty; 打髒了的 DA^{3} DZANG^{1} LIAO^{3} DY^{2}, it is dirty or dirtied.

水不要用多了

167 Do not use too much water.

SHUI^{3} BU^{2} YAO^{4} YUNG^{4} DO^{1} LIAO^{3}.

Note that the sentence begins with the most important word, 水 SHUI^{3}, the thing being talked

about. 用 YUNG^4, to use ; 多 DO^1, much ; 多了 DO^1 LIAO^3 too much. The other common expression for 'too much' is 太多 TAI^4 DO^1. Or even 太多了 TAI^4 DO^1 LIAO^3. But the first is most used, simply 多了 DO^1 LIAO^3.

隨洗隨擦乾

168 Wipe it dry as you wash.

SUI^2 SI^3 SUI^2 MA^2 GAN^1.

隨

SUI^2 to follow; in book and pulpit language often combined with 跟 GEN^1, as 跟隨 GEN^1 SUI^2, the dissyllable meaning to follow. Here the two characters 隨 SUI^2 .. 隨 SUI^2, may be translated, as . . . so, as you wash, so wipe; *i.e.* wipe as you wash. 擦乾 MA^2 GAN^1, wipe dry.

地乾了、總要看不倒花的、纔好

169 When the floor is dry, one should not be able to see any streaks.

DI^4 GAN^1 LIAO^3, DZUNG^3 YAO^4 KAN^4 BU^2 DAO^3 HWA^1 DY^2 TSAI^2 HAO^3.

The three character phrase, 的時候 DY^2 SHI^2 HOU^4, when, is understood after the character 了 LIAO^3. 總 DZUNG^3, an emphatic particle.

看不倒

KAN^4 BU^2 DAO^3, cannot see, 花的 HWA^1 DY^2, *lit.*, 'flowered', here 'streaked' or streaks.

This little character 的 DY^2, although in the second tone, is constantly spoken in the first tone, as here, for euphony.

纔好

TSAI[2] HAO[3] then that will be satisfactory.

情願慢點，把地洗得乾乾淨淨的

170 I prefer that you work a little more slowly, and wash the floor very clean.

TSIN[2] YUEN[4] MAN[4] DIEN[3] BA[3] DI[4] SI[3] DE[2] GAN[1] GAN[1] DZIN[4] DZIN[4] DY[2].

情願

TSIN[2] YUEN[4] I prefer, we prefer, to prefer; very common.

慢點

MAN[4] DIEN[3] more slowly; *lit.*, slow a little. Note the emphasis on the word 'clean' by duplicating the characters.

厨房，餐房，書房，睡房，這幾個地陣

171 The kitchen, dining room, study and bed room,—all these floors

CHU[2] FANG[2], TSAN[1] FANG[2], SHU[1] FANG[2], SHUI[4] FANG[2], DJE[4] GI[3] GO[4] DI[4] DJEN[4]

這幾個地陣

DJE[4] GI[3] GO[4] DI[4] DJEN[4]
these several floors. This is only part of the sentence, being continued as No. 172. It is therefore awkward to translate.

天天都要洗

172 should be washed every day.

TIEN[1] TIEN[1] DU[1] YAO[4] SI[3].

This is the completion of No. 171. 都 DU[1], all; one of the many terms for 'all' in Chinese. One would suppose that it would be quite sufficient to say 天 天 TIEN[1] TIEN[1], daily. But the Chinese seems to need an 'all' to properly emphasize the idea of 'daily'. This sort of construction occurs again and again, with words for 'all' and with other words.

客廳地陣、一個星期洗兩回

173 The floor of the parlor is to be washed twice a week.

KE[2] TIN[1] DI[4] DJEN[4] I[2] GO[4] SIN[1] CHI[1] SI[3] LIANG[3] HWEI[2].

客 廳

KE[2] TIN[1] parlor or sitting room. This is much better, than 客 堂 KE[2] TANG[2], which smacks of a temple. 客 廳 KE[2] TIN[1], or 花 廳 HWA[1] TIN[1], is the term used by the better class Chinese for their guest rooms in their compounds or 公 館 GUNG[1] GWAN[3].

星 期

SIN[1] CHI[1] week, the new term which is superseding 禮 拜 LI[3] BAI[4] in this sense. 禮 拜 LI[3] BAI[4], has been used in at least three senses; it is a welcome relief to get a new term so happily chosen as 星 期 SIN[1] CHI[1] which if not Christian is certainly not non-Christian, and may be unhesitatingly adopted.

把幾個地陣洗歸一了

174 When you have finished washing the several floors

BA^{3} GI^{3} GO^{4} DI^{4} DJEN^{4} SI^{3} GWEI^{1} I^{2} LIAO^{3}.

This sentence is not complete; it is continued and finished in No. 175. The phrase 的時候 DY^{2} SHÏ^{2} HOU^{4} is understood at the end of this sentence, 'when', which in English is placed at the beginning. In English another word is properly understood, 'these' 這 DJE^{4}, between 把 BA^{3} and 幾 GI^{3}; it would then read, "When you have washed these several floors". Chinese idiom prefers to omit it.

就把帕子洗乾淨、晾起

175 Then wash the cloth clean and hang it out to dry.

DZIU^{4} BA^{3} PA^{4} DZ^{3} SI^{3} GAN^{1} DZIN^{4} LANG^{4} CHI^{3}.

It is curious that the word 乾淨 GAN^{1} DZIN^{4}, clean, seems to be required in Chinese after 洗 SI^{3}, every time. I think this is an illustration of the constant tendency on the part of spoken Chinese to get away from the monosyllable. 洗 SI^{3}, is too small and short a word to stand all by itself; hence the ever-recurring 洗乾淨 SI^{3} GAN^{1} DZIN^{4}. Why should we not say 洗帕子 SI^{3} PA^{4} DZ^{3}? So we may, but not 洗帕子乾淨 SI^{3} PA^{4} DZ^{3} GAN^{1} DZIN^{4}; this construction is quite contrary to the genius of Chinese. We must break it in two with a 把 BA^{3}, as above.

晾起

LANG^{4} CHI^{3} to hang up or out to dry, whether in or out of the sun; 晾起 LIANG^{4} CHI^{3}, exactly the same; both much used; 曬起 SHAI^{4} CHI^{3} to hang out in the sun.

把水提去倒了

176 Carry the water out and empty it.

BA^3 SHUI^3 TI^2 CHŬ^4 DAO^4 LIAO^3.

提

TI^2 to carry, with arms hanging down and the article suspended, as a pail. 倒 DAO^4, to empty. 提去 TI^1 CHŬ^4, carry go, *i.e.* carry out. Why the 了 LIAO^3 after the 倒 DAO^4? It is certainly not past tense here. I think about the best hint is that here again we see an evidence of the effort to get away from the monosyllable, to a polysyllabic form, or at least to a dissyllable.

把水桶撿好

177 Put the water pail away properly.

BA^3 SHUI^3 TUNG^3 GIEN^3 HAO^3.

Compare No. 152 and No. 164.

LESSON 8. 第 八 課

擦灰
Dusting

擦灰

178 Dusting.

MA[2] HWEI[1].

擦
MA[2] to wipe, constantly used in speech, but rarely met with, if at all, in the written language. 灰 HWEI[1], dust; the complete two character word is 灰塵 HWEI[1] CHEN[2], which is used freely, as well as the single character.

要先掃地,後纔拿水來洗

179 You are required to sweep first, then bring water and wash (the floor);

YAO[4] SIEN[1] SAO[3] DI[4], HOU[4] TSAI[2] LA[2] SHUI[3] LAI[2] SI[3].

先
SIEN[1] first, a most useful little word, much needed by beginners.

後
HOU⁴ after, afterwards; the two character word is very common, 以後 I³ HOU⁴, or 過後 GO⁴ HOU⁴. Compare No. 161. 纔 TSAI², then, or in full, 'then and not till then'.

在後、撣灰

180 and finally to dust.

DZAI⁴ HOU⁴ MA² HWEI¹

在後
DZAI⁴ HOU⁴ at afterwards, *i.e.* finally.

拿撣灰帕子來

181 Bring the dust cloth.

LA² MA² HWEI¹ PA⁴ DZ³ LAI².

It is not sufficient to say 灰帕子 HWEI¹ PA⁴ DZ³, *lit.*, dust cloth, as we do in English; we must say 撣灰帕子 MA² HWEI¹ PA⁴ DZ³, wipe dust cloth. 拿來 LA² LAI², to bring, used for any light article; 提來 TI² LAI², to bring, as a pail; 抬來 TAI² LAI², to bring, as a heavier article, as a chair, a bench. Note how the two parts of this verb are separated, and the name of the article inserted between.

棹子上的灰、要撣乾淨

182 You are to dust the table clean.

DJO² DZ³ SHANG⁴ DY² HWEI¹ YAO⁴ MA² GAN¹ DZIN⁴.

Lit., The on-table's dust, want wipe clean.

The full phrase for 'on the table' is 在棹子上 DZAI⁴ DJO² DZ³ SHANG⁴, here cut short by the omission of 在 DZAI⁴.

棹子上的東西，挨一挨二的拿起來，纔撣灰

183 In order to dust properly, you should take the articles up one by one from the table.

DJO^{2} DZ^{3} SHANG^{4} DY^{2} DUNG^{1} SI^{1}, NGAI^{1} I^{2} NGAI^{1} ER^{4} DY^{2} LA^{2} CHI^{3} LAI^{2}, TSAI^{2} MA^{2} HWEI^{1}.

Lit., The on-table things, in regular order take up, then dust. 挨一挨二的 NGAI^{1} I^{2} NGAI^{1} ER^{4} DY^{2}, in regular order, one after another. 拿起來 LA^{2} CHI^{3} LAI^{2}, to take up; 拿來 LA^{2} LAI^{2}, to bring; 拿倒 LA^{2} DAO^{3}, to take hold of.

撣灰的時候，樣樣東西都要拿起來，或是趲開

184 When dusting, everything must be taken up or moved to one side.

MA^{2} HWEI^{1} DY^{2} SHÏ^{2} HOU^{4}, YANG^{4} YANG^{4} DUNG^{1} SI^{1} DU^{1} YAO^{4} LA^{2} CHI^{3} LAI^{2}, HWE^{2} SHÏ^{4} DZAN^{3} KAI^{1}.

樣樣

YANG^{4} YANG^{4} each kind, every kind or sort. *Lit:* sort, sort. Note the use of 都 DU^{1}, again, after 'everything'. Compare No. 172.

趲開

DZAN^{3} KAI^{1}, move aside; very common.

棹子脚脚，要撣乾淨

185 You must dust the table legs clean. (Compare No. 166).

DJO^{2} DZ^{3} GIO^{2} GIO^{1} YAO^{4} MA^{2} GAN^{1} DZIN^{4}.

脚

GIO^2 is ordinarily in the second tone; but as often happens in these duplicated characters, the second one falls into a different tone for euphony's sake; it would be hard to say 脚脚 GIO^2 GIO^2, both in the low tone; but it becomes easy when the second one goes up into the first tone.

椅子要撅乾淨

186 The chairs are to be dusted clean.

I^3 DZ^3 YAO^4 MA^2 GAN^1 DZIN^4.

椅子的脚脚、横横、靠背、各處縫縫、都要撅乾淨

187 The legs, cross-pieces and backs of the chairs, together with all the crevices, must be dusted clean.

I^3 DZ^3 DY^2 GIO^2 GIO^1 KWAN^4 KWAN^1, KAO^4 BEI^4, GO^2 CHU^4 FUNG^4 FUNG^1, DU^1 YAO^4 MA^2 GAN^1 DZIN^4.

横 横

KWAN^4 KWAN^1 cross-pieces. The tones are marked as spoken. This character is adapted, being ordinarily read HWANG^2 or HWANG^4, or HWAN^2. 靠 背 KAO^4 BEI^4, the lean-back, *i.e.* the back. 各 處 縫 縫 GO^2 CHU^4 FUNG^4 FUNG^1, *lit.*, every place crevice. Again the tone of the second FUNG^4 is marked as spoken,—for euphony's sake.

書架子、櫃子、撣乾淨

188 The book case and the cabinet are to be dusted clean.

SHU[1] GIA[4] DZ[3], GWEI[4] DZ[3], MA[2] GAN[1] DZIN[4].

書架子

SHU[1] GIA[4] DZ[3] book case; *lit.*, 'book frame-work'. 櫃子 GWEI[4] DZ[3], any kind of a cupboard, cabinet, dresser, sideboard, etc.

爐子高頭的臺臺、也要撣乾淨

189 The mantel above the grate is also to be dusted clean.

LU[2] DZ[3] GAO[1] TOU[2] DY[2] TAI[2] TAI[1], YE[3] YAO[4] MA[2] GAN[1] DZIN[4].

爐子

LU[2] DZ[3] stove, grate; 高頭 GAO[1] TOU[2], above; 臺臺 TAI[2] TAI[1], ledge, platform. *Lit.*, 'The above-stove-ledge'. 也 YE[3], also; very similar to 又 YIU[4]; but the sense of 'again' is rather prominent in 又 YIU[4]; it is not in 也 YE[3]. Note change to first tone of the second 臺 TAI[2], for euphony.

臺臺上擱的東西、要拿開撣灰

190 The articles placed on the mantel must be moved in order to dust.

TAI[2] TAI[1] SHANG[4] KO[4] DY[2] DUNG[1] SI[1], YAO[4] LA[2] KAI[1] MA[2] HWEI[1].

拿開

LA[2] KAI[1] to take away, to remove; thus differing slightly from the expression 攆開 DZAN[3] KAI[1]; the latter indicates rather a moving to one side, just shoved over, perhaps. Compare Nos. 163, 183, 184.

撣灰帕子，要不要的拿倒外頭去，抖乾淨

191 Take your dust cloth outside occasionally and shake it clean.

MA[2] HWEI[1] PA[4] DZ,[3] YAO[4] BU[2] YAO[4] DY[2] LA[2] DAO[3] WAI[4] TOU[2] CHÜ[4], TOU[3] GAN[1] DZIN[4].

撣灰帕子

MA[2] HWEI[1] PA[4] DZ[3] may be shortened to 撣灰帕 MA[2] HWEI[1] PA[4], if you prefer. 要不要的 YAO[4] BU[2] YAO[4] DY[2], occasionally, every now and then, a very common phrase and very useful.

間或

GIEN[4] HWEI[2] has exactly the same meaning, and is a trifle more polished. I have marked the 的 DY[2], in second tone, as usual; but as a matter of fact it is very apt to rise to first tone for euphony's sake.

灰撣歸一了，把帕子掛起

192 When you have finished dusting, hang up your dust cloth.

HWEI[1] MA[2] GWEI[1] I[2] LIAO[3], BA[3] PA[4] DZ[3] GWA[4] CHI[3].

Note the beginning of the sentence with the noun 灰 HWEI[1], which tells us at once the subject of the remark. 'When' is, as before, the translation of 的時候 DY[2] SHÍ[2] HOU[4], understood after 了 LIAO[3].

掛起

GWA[4] CHI[3] to hang up, as a cloth, a garment, etc.

撣灰，萬不可用担帚子

193 When dusting, you must not on any account use a feather duster.

MA[2] HWEI[1], WAN[4] BU[2] KO[3] YUNG[4] DAN[3] DJOU[1] DZ[3].

Again the relative 'when' 的時候 DY[2] SHÍ[2] HOU[4], is understood after 撣灰 MA[2] HWEI[1]. 萬 WAN[4], *lit.*, ten thousand; here an emphatic particle. 不可用 BU[2] KO[3] YUNG[4], (you) may not use. 担帚子 DAN[3] DJOU[1] DZ[3], feather duster. Better give your new servant this warning, else he will likely make use of this very objectionable article all on his own account. Apart from its insanitary qualities, well known to us all, the feather duster in China is almost always made and sold by the poorest of the poor,—people who live amidst filth and disease.

回回要用帕子撣灰

194 You are always to use a cloth to dust.

HWEI[2] HWEI[2] YAO[4] YUNG[4] PA[4] DZ[3] MA[2] HWEI[1].

回回

HWEI[2] HWEI[2] every time, always.

要撣，不要擋

195 You should wipe, not flick the dust.

YAO^4 MA^2, BU^2 YAO^4 CHAN^3.

The emphasis is on the two verbs of course. The word for 'dust' is understood. 撣 CHAN^3, to flick, to beat or strike. This character is not much used, but the word is very common. It is used also in the sentence 'Beat an egg', 撣 蛋 CHAN^3 DAN^4.

先把氈子幾床，拿倒外頭去抖乾淨，隨後纔洗地陣

196 You should first take the rugs all outside and shake them clean, before washing the floor.

SIEN^1 BA^3 DJAN^1 DZ^3 GI^3 CHWANG^2, LA^2 DAO^3 WAI^4 TOU^2 CHÜ^4 TOU^3 GAN^1 DZIN^4, SUI^2 HOU^4 TSAI^2 SI^3 DI^4 DJEN^4.

氈子

DJAN^1 DZ^3 rugs; sometimes called 地 氈 DI^4 DJAN^1, *Lit.*, 'First take rugs several sheets, etc.' 床 CHWANG^2, bed, sheet, etc., here the classifier for rug. 抖 TOU^3, to shake, as a rug or a table-cloth; to tremble.

氈子又要抖，又要晒

197 The rugs are to be both shaken and sunned.

DJAN^1 DZ^3 YIU^4 YAO^4 TOU^3, YIU^4 YAO^4 SHAI^4.

又

YIU⁴ 又 YIU⁴, both .... and; very common. 晒 SHAI⁴, to sun, to hang in the sun; a very handy word, but this is no good reason why it should be incorporated into one's English vocabulary, even to the inclusion of 'shai-ed' and 'shai-ing'.

過後拿轉來還原

198 Afterwards bring them in and replace them.

GO⁴ HOU⁴ LA² DJWAN³ LAI² HWAN² YUEN².

過後

GO⁴ HOU⁴ afterwards. See No. 179. 拿轉來 LA² DJWAN³ LAI², bring back.

LESSON 9. 第 九 課

安置家具

Arranging the Furniture

安置家具

199 Arranging the Furniture.

NGAN[1] GĬ[4] GIA[1] GŬ[1]

安 置

NGAN[1] GĬ[4] to place, to arrange, to settle. 家具 GIA[1] GŬ[1], furniture, tools. 具 GŬ[4], is in the fourth tone, but in this phrase 家具 GIA[1] GŬ[1], is commonly spoken in the first.

把棹子抬進來

200 Carry the table in.

BA[3] DJO[2] DZ[3] TAI[2] DZIN[4] LAI[2].

抬

TAI[2] to carry; used almost wholly of things carried by two or more persons. 抬來 TAI[2] LAI[2], bring, when speaking of such large or heavy articles. 抬進來 TAI[2] DZIN[4] LAI[2], *lit.*, carry enter come, *i.e.* carry in.

擱在這裡

201 Put it here.

擱 KO⁴, to put, to place; 放 FANG⁴, has exactly the same meaning, and these two words are constantly used, for all kinds of articles. 'It' is understood.

擱穩當沒有

202 Is it placed firmly?

穩當 WEN³ DANG⁴, firm or firmly, steady, stable, solid, etc. Very common. 沒有 MU² YIU³, indicates that the sentence is interrogative.

不多穩當

203 It is not very firm.

Lit., Not much firm. 不多 BU² DO¹, is constantly used in this sense of 'not very, not much'.

找個東西墊這個脚脚

204 Get something to put under this leg.

找 DJAO³, to seek, to look for, to get. 墊 DIEN⁴, to place under, to wedge, an exceedingly useful word. It also means a cushion, and the connection between the two meanings is obvious, cushions are to be *placed under* people. The under sheet on the bed is 墊的 DIEN⁴ DY², just as the upper one is the 蓋的 GAI⁴ DY², *i.e.* the covering sheet.

把棹子墊穩當了

205 The table is wedged firmly.

To translate this sentence, 'You are to wedge the table firmly' would be equally correct. One must just judge by the preceding remark as to which is meant.

把灶抬到厨房頭來

206 Carry the cook-stove into the kitchen.

灶 DZAO^4, the Chinese range, built of brick or stone, and therefore this term is appropriately used for the foreign cook-stove. The ordinary foreign heater or the grate may be appropriately called 爐子 LU^2 DZ^3.

厨房 CHU^2 FANG^2, kitchen, a little more polished term than 灶房 DZAO^4 FANG^2, but either may be used. The word 裏 LI^3, is omitted before 頭 TOU^2; the whole phrase would be 到厨房裏頭來 DAO^4 CHU^2 FANG^2 LI^3 TOU^2 LAI^2.

放倒

207 Put it down.

放 FANG^4, to put, to place; 倒 DAO^3, here expresses completed action. Compare No. 201.

把脚脚逗起

208 Fit the legs into place.

脚脚 GIO^2 GIO^1, legs of a piece of furniture. Note change of tone of the second character. 逗 DOU^4, to fit together, to put into place, as a tenon into its mortise. This character can hardly be so explained; it has been borrowed because its sound and tone are right for this word.

好生抬起，放不得手

209 Hold it up carefully; you must not let go.

好生 HAO^3 SEN^1, carefully; 抬起 TAI^2 CHI^3, to lift up, to hold up; 放 FANG^4, here 'to let go'. *Lit.*, let go must not hands; *i.e.* must not let go hands.

脚脚逗好了，把灶抬起，趱攏壁頭

210 When the feet are in place, lift the stove and move it over against the wall.

逗好了 DOU[4] HAO[3] LIAO[3], fitted into place; 趱攏 DZAN[3] LUNG[3], move to or against. *Lit.*, move arrive at. 壁頭 BI[2] TOU[1], partition, *i.e.* the Chinese partition made of bamboo wattle with mud and lime plastered on one or both sides. In English we are apt to call the side of the house 'wall', whether made of plastered wattle or of brick.

Note change of tone of 頭 TOU[1], to first, for euphony.

朝右手拉一下

211 Pull towards the right hand a little.

朝 CHAO[2], towards; very common. 向 SIANG[4] has the same meaning and is used almost as frequently. 右 YIU[4], right; 左 DZO[3], left. 拉 LA[1], to pull, to drag; 扯 CHE[3] has exactly the same meaning, and the two are about equally used. The latter also means to tear,—as to tear paper, to tear cloth.

朝後頭掀一下

212 Push towards the back a little.

後頭 HOU[4] TOU[2], back, behind; the whole phrase is 在後頭 DZAI[4] HOU[4] TOU[2]. 掀 SUEN[1], to push, using the hands; a very common term. 捎 HSIAO[1], to push, is equally common; this term, however, may include the use of hands, shoulders, body, etc., in the process. 推 TUI[1], to push, as a wheelbarrow, an oar, etc. Used in this sense only

for the process of pushing a vehicle or a utensil. This word 推 TUI[1], is the one *wenli* word meaning to push. The first two are rarely if ever found in books. Compare 揓 SUEN[1], to push, and 拴 SHWAN[1], to tie a knot. The tones are the same, but the sounds, while very similar, are yet quite distinct. Do not confuse them.

好，對了

213 Good; that's right.

This use of 好 HAO[3], is very similar to the use of 'good' or 'very good' in English, meaning that it is satisfactory. 對 DUI[4], right, correct.

就是這個樣子

214 This is exactly right.

Lit., 'Then is this way'; *i.e.* 'this is *the* sort or fashion' which I wanted.

這一下子，把烟沖安起

215 Now put on the stove-pipe.

這 一 下 子 DJE[4] I[2] HA[4] DZ[3], now, now then, an introductory word or phrase to the sentence, having no particular significance, any more than these English equivalents. 烟 沖 YEN[1] CHUNG[1], smoke-pipe or brick chimney, and used also for the common iron stove-pipe. The word 鉄 TIEH[2], may be prefixed to indicate the latter. 安 起 NGAN[1] CHI[3], to put into place. 逗 起 DOU[4] CHI[3], is also to put in place, but carries more of the idea of making a more or less firm connection.

把蓋蓋擱好

216 Put the covers on properly.

蓋 蓋 GAI[4] GAI[1], a cover, a lid, whether singular or plural; 蓋 子 GAI[4] DZ[3], is about equally used. 搁 好 KO[4] HAO[3], to place properly.

把火門掛起

217 Hang the stove door.

Lit., Take fire door hang up.

拿刷子來，把灶刷乾淨

218 Bring the brush and brush the stove clean.

刷 子 SHWA[2] DZ[3], a brush, whether stove-brush, boot-brush, clothes-brush, etc. But a hair brush is a 篦 子 MIN[3] DZ[3], and to brush the hair is to 篦 頭 髮 MIN[3] TOU[2] FA[2]. We would not 刷 頭 髮 SHWA[2] TOU[2] FA[2], unless we had got dust into it!

用灶墨，把灶刷亮

219 Use stove blacking and brush the stove till it shines.

灶 墨 DZAO[4] ME[2], *lit.*, stove ink. 刷 亮 SHWA[2] LIANG[4], to brush (till it) shines.

這一下子，灶弄歸一了

220 Now then we have finished with the cook stove.

弄 LUNG[1], properly in the fourth tone, but here used in the first; this is a very useful all-round character; it may be translated 'to prepare', as food; to put to rights, to fix (in the North American sense). 歸 一 GWEI[1] I[2], finished, completed, made neat or tidy.

LESSON 10. 第 十 課

堆箱子

Piling Boxes

堆箱子

221 Piling boxes.

堆 DUI[1], to pile, a pile; used as noun or verb indifferently. 箱 子 SIANG[1] DZ[3], boxes, a box; 匣 匣 HSIA[2] HSIA[1], a small box, the cover of which draws out at the end, *e.g.* a match-box, a cake-box; 盒 子 HO[2] DZ[3], a small box, the cover of which lifts off, *e.g.* a baking powder tin. It may be round or square.

把箱子、抬過來

222 Carry the boxes over here.

抬 過 來 TAI[2] GO[4] LAI[2], *lit.*, carry pass come therefore 'carry over here'.

大的、兩個人抬一口

223 Two men may carry each of the large boxes.

大 的 DA[4] DY[2], with 'boxes' understood, the large boxes, the large ones. 兩 個 人 LIANG[3] GO[4] REN[2], two men, two people; 個 GO[4], is the most common classifier. If you don't know any special classifier for a character, use 個 GO[4]. 口 KOU[3], mouth, the classifier for box.

小的，一個人抱一個

224 One man should carry one of the small boxes in his arms.

小的 SIAO^{3} DY^{2}, the small ones, same construction as in 223. 抱 BAO^{4}, to carry in the arms, as a box, a baby, anything which one carries by putting his arms around it. In this sentence we have an excellent illustration of the freedom of use of the classifier 個 GO^{4}; in No. 223 口 KOU^{3}, is used as the classifier for box; here 個 GO^{4} is used. Therefore 個 GO^{4} may be used in many cases where there is a special classifier.

趙興順，你把這個箱子，搭過去

225 Djao Hsin-Shwen, you carry this box over on your shoulder.

搭 LAO^{3}, to carry on the shoulder, as one is apt to carry a hoe or a spade, or a gun, or a bag of grain.

好生，不要掉

226 Be careful, don't drop it.

好生 HAO^{3} SEN^{1}, be careful; see 165. 掉 DIAO^{4}, to drop, to lose; very common.

怕打爛東西

227 I fear you would break things (in the box).

怕 PA^{4}, fear, to fear; whole word is 害怕 HAI^{4} PA^{4}, used much the same as in English. 打爛 DA^{3} LAN^{4}, to break, to smash; *lit.*, to strike broken; very common.

把大箱子、放在這裡

228 Put the big boxes here.

平起放

229 Place it flat, or 'on the flat'.

平 PIN^{2}, level, flat, even.

這個拿來重起

230 Put this one on top of that.

拿來 LA^{2} LAI^{2}, bring along. 重起 CHUNG^{2} CHI^{3}, to place on top, a most useful word. To place any article on top of any other article is 重起 CHUNG^{2} CHI^{3}. 重 is the ordinary character meaning 'heavy', and in this sense is pronounced DJUNG^{4}.

這一口、可以側起放

231 This box you may place on its side.

側起 DZE^{2} CHI^{3}, sidewise, on the side; also means 'to incline' or 'to tip'.

底下一層、總要放大的一起

232 You must certainly put the big ones in the bottom layer.

底下 DI^{3} HSIA^{4}, beneath, the bottom; it has the little word 在 DZAI^{4} understood. 層 TSEN^{2}, layer, story, tier. 總 DZUNG^{3}, an emphatic particle. 一起 I^{2} CHI^{3}, a sort or kind. That is to say, 'the big sort'.

上頭幾層，要重小的

233 You may pile the small ones up in the several layers above.

上 頭 SHANG⁴ TOU², above; the character 在 DZAI⁴ is understood before the 上 頭. 幾 層 GI³ TSEN², several layers. 重 CHUNG², to pile on top.

這一口，拖過來，立起放

234 Drag this one over and place it on end.

拖 TO¹, to drag, very similar to 拉 LA¹. 立 起 LI² CHI³, to stand up, to place standing up.

這一口空箱子，叩倒放

235 Place this empty box upside down, (or mouth, downwards).

空 KUNG¹, empty. 不 得 空 BU² DE² KUNG⁴, I have no leisure, I have no time; note the change of tone in this sense. 叩 倒 KOU² DAO³, to place mouth downwards; this character 叩 is only borrowed from its proper use to indicate this sound and tone. There seems to be no character for this word.

不對，不對

236 That is not right!

對 DUI⁴, right, correct. The duplication indicates emphasis.

翻過來，叩倒

237 Turn it over and place it mouth downwards.

翻 FAN¹, to turn over. The whole phrase 翻 過 來 FAN¹ GO⁴ LAI², is best translated by the very same phrase, 'to turn over'.

這個箱子、要打開

238 This box is to be opened.

打 開 DA^{3} KAI^{1}, to open, whether the lid is locked, nailed, or not fastened at all. Very common.

面子在上頭、纔要得

239 The cover side should be up; *lit.*, The cover should be above, and then it will be satisfactory.

面 子 MIEN^{4} DZ^{3}, the cover, the upper or outside surface. 要 得 YAO^{4} DE^{2}, satisfactory.

拿釘錘、給挾釘鉗來

240 Bring the hammer and the nail-puller.

釘 錘 DIN^{1} CHUE^{2}, hammer; commonly corrupted to DIN^{1} CHWER^{2}. 挾 釘 鉗 GIA^{2} DIN^{1} TSIEN^{2}, a rather foreign term, which, however, is clearly self-explanatory; it is the 'pinch-nail-tongs'.

把釘子、一根一根的挾起來

241 Pull the nails out one by one.

釘 子 DIN^{1} DZ^{3}, a nail, nails. The character 釘 DIN^{4}, is also the common verb, to nail, but note that in this sense it is in the fourth tone. 根 GEN^{1}, a root, here used as the classifier for nail; it is the proper classifier for bench, 一 根 板 櫈 I^{2} GEN^{1} BAN^{3} DEN^{4}; and for cow, 一 根 牛 I^{2} GEN^{1} NIU^{2}. 一 根 一 根 的 I^{2} GEN^{1} I^{2} GEN^{1} DY^{2}, one by one,—usable with regard to anything for which 根 GEN^{1} may be used as the classifier. 挾 起 來 GIA^{2} CHI^{3} LAI^{2}, *lit.*, pinch up come, *i.e.* pull out, as by a nail-puller.

把細、不要把板子撬爛了

242 Be careful, lest you break the board in prying it.

把細 BA^{3} SI^{4}, be careful. See 165. 板子 BAN^{3} DZ^{3}, a board. 撬爛了 CHIAO^{4} LAN^{4} LIAO^{3}, pry broken, *i.e.* break in prying it.

釘子挾完了、沒有

243 Have you got all the nails out?

Lit., Have you pinched the nails completely or not? 完了 WAN^{2} LIAO^{3}, finished, completed, a very common term.

挾完了

244 I have them all out.

The personal pronoun 'I' is of course understood.

把蓋子、擱在一邊

245 Place the cover to one side.

蓋子 GAI^{4} DZ^{3}, a cover. See 216. 在一邊 DZAI^{4} I^{2} BIEN^{1}, at or on one side.

我要取東西

246 I want to take things out.

取 CHÜ^{3}, to take away, to take out or down.

那裡還有個箱子

247 There is still another box there.

那裡 LA^4 LI^3, there, with 在 DZAI^4 understood before it of course. If we change one tone, LA^4 LI^3, to LA^3 LI^3, the whole sentence is changed to 'Where is there another box?' 還 HAI^2, often read HWAN^2, still, yet, again, etc. 還有 HAI^2 YIU^3, there still is. Note that the little character 一 I^2 is omitted before 個 GO^4. This sort of omission often happens in free conversation.

重嗎,輕

248 Is it heavy or light?

重 DJUNG^4, heavy; see 230. 輕 CHIN^1, light. The little character 嗎 MA^1, just indicates the interrogative, and is conveniently translated 'or'. This is an extremely common idiom; fix it in your mind.

不多重

249 It is not very heavy.

Lit., Not much heavy. See 203.

你一個人,抱不抱得起

250 Can you carry it alone?

一個人 I^2 GO^4 REN^2, one individual, with the accent on the 個 GO^4. 抱得起 BAO^4 DE^2 CHI^3, I can carry it; 抱不起 BAO^4 BU^2 CHI^3, I cannot carry it. The latter half of the sentence might have read: 'BAO^4 DE^2 CHI^3 MA^1, BAO^4 BU^2 CHI^3?' See 248 for idiom.

抱得起

251 I can carry it.

好、抱起跟倒我來

252 Good! Pick it up and come along after me.

跟倒 GEN[1] DAO[3], to follow: the most common term for this expression. 跟倒我來 GEN[1] DAO[3], NGO[3] LAI[2], *lit.*, follow me come, which is sufficiently clear.

就在那裡放倒

253 Put it down right there.

就 DZIU[4], then; here appropriately translated 'just', 'exactly'.

輪起放

254 Place it on its edge (or narrow side).

輪 LEN[2] a wheel, to revolve; here 'edgewise', the same in its effect here as 側起 DZE[2] CHI[3], in 231.

這個當頭爛了

255 This end is broken.

當頭 DANG[4] TOU[2], the end board of a box.

底底到好

256 The bottom, however, is all right.

底底 DI[3] DI[3] or 底子 DI[3] DZ[3], bottom. 到 DAO[4], here 'on the contrary'.

外頭還有箱子、沒得

257 Are there still (any) boxes outside?

外頭 WAI⁴ TOU², outside, with 在 DZAI⁴, understood before it. 沒得 MU² DE¹, a corruption of 沒有 MU² YIU³, heard all over West China. The character 得 DE² in this phrase drops into almost any convenient tone, according to euphony. It is very frequently in the first tone, instead of the second.

沒得了

258 No. (There are none).

An extremely common phrase. The character 沒 MU² passes through all shades of MU², MO², and ME².

箱子、一把連一下、堆好了

259 The boxes are all piled up.

一把連一下 I² BA³ LIEN² I² HA⁴, 'all', emphatic and all-embracing. Common.

我們大家歇下氣

260 (Now) we shall all rest for a little.

大家 DA⁴ GIA¹, everybody, all. 歇 HSIE², to rest, to take a rest, to stay over night. 下 HSIA⁴, here HA⁴, with 一 I² understood before it. 歇氣 HSIE² CHI⁴, to rest one's breath, to rest; very common.

LESSON II. 第十一課

買轎子

Buying a Sedan Chair

買轎子

261 Buying a sedan chair.

買 MAI^{3}, to buy. 轎子 GIAO^{4} DZ^{3}, a sedan chair.

王長興，我要買一乘轎子

262 Wang Chang-Hsin, I want to buy a sedan chair.

This is in case you send your cook. You may prefer to go in person, which is quite all right. 一乘 I^{2} CHEN^{2}, one piece; 乘 CHEN^{2}, the classifier for sedan chair.

先生要買二孤輅，嗎，三丁拐

263 Which do you want to buy, a two-man chair or a three-man chair?

二孤輅 ER^{4} GU^{1} LU^{1}, a two-man chair; called 對班轎子 DUI^{4} BAN^{1} GIAO^{4} DZ^{3} or DUI^{4} BER^{1} GIAO^{4} DZ^{3}, in many parts. 三丁拐 SAN^{1} DIN^{1} GWAI^{3}, a three-man chair; constantly heard as as SAN^{1} DIN^{1} GWER^{3}. Most of the characters

aside from the figures in these two names are rather difficult of explanation. But what is of much more importance is that the words are extremely common. One longs for the day when our Chinese friends will perhaps not emphasize CHARACTERS less, but will emphasize WORDS more.

兩樣都要

264 I want both kinds.

兩 樣 LIANG^{3} YANG^{4}, two kinds; 都 DU^{1}, all; 要 YAO^{4}, wanted.

我給你說一下，你去講價

265 I shall tell you (what I want), and you (may) go and argue prices.

給 你 說 GE^{1} NI^{3} SHO^{2}, tell you. 告 訴 GAO^{4} SU^{4}, is not used in West China. 講 價 GIANG^{3} GIA^{4}, argue prices. 講 GIANG^{3}, is the common word to preach, explain, lecture; 價 GIA^{4}, prices.

三丁拐，要凉轎

266 I want the three-man chair to be an open chair.

凉 轎 LIANG^{2} GIAO^{4}, *lit.*, cool chair, because not closed in.

二孤轎，要舊樣子

267 I want the two-man chair to be of the old fashioned sort.

舊 GIU^{4}, old, applied to things. 樣 子 YANG^{4} DZ^{3}, sort, fashion.

兩乘、都要竹竿子

268 Both chairs should have bamboo poles.

兩乘 LIANG^{3} CHEN^{2}, two sedan chairs, using the classifier only. 竹 DJU^{2}, bamboo; 竿子 GAN^{1} DZ^{3}, poles. Note the use of 都 DU^{1}, all, both, thus making sure that the 兩 LIANG^{3} includes both chairs!

竹竿子、要刷黑搓油

269 The bamboo poles I want painted black and oiled.

刷 SHWA^{2}, to brush; 黑 HE^{2}, black; 搓 TSO^{1}, to rub with the hands; 油 YIU^{2}, oil. Oil is rubbed on with silk waste in place of a brush.

傳子給杵皮、要青槲

270 I want the shoulder-piece and upright to be of oak.

傳子 CHWAN^{2} DZ^{3}, the heavy piece of wood resting on the shoulders of the two men who carry the front end of a three-man chair. 杵皮 CHU^{3} PI^{2}, the lighter piece of wood used to support the front end of the three-man chair while the men change shoulders. 青槲 CHIN^{1} GANG^{1}, oak wood or tree. 給 GE^{1}, and. If you are in need of a word for 'and'—and most of us foreigners are—here we have the best word in Chinese spoken language. It has also the common meanings 'to give', 'to pay', but is constantly used as 'and'.

兩個都要上顏色、搓油

271 I want both to be colored and oiled.

顏色 YEN^{2} SE^{2}, color; 上顏色 SHANG^{4} YEN^{2} SE^{2}, to put on coloring.

擔肩子給千斤、要結實

272 I want the cross-pieces between the ends of the chair-poles to be strong.

擔肩子 DAN^4 GIEN^1 DZ^3, the cross-piece which is made of bamboo, and which is bound to the chair-poles by string or rope. *Lit.,* 擔 DAN^4, a burden, or DAN^1, first tone, to bear a burden; 肩子 GIEN^1 DZ^3, shoulder. 千斤 TSIEN^1 GIN^1, the cross-piece made of wood, not bamboo, mortised into the front ends of the poles of a three-man chair. *Lit.,* 千斤 TSIEN^1 GIN^1, thousand catties. 結實 GIE^2 SHĬ^2, firm, strong.

紃使棕繩包皮

273 The rope loops are to be made of bark rope covered with leather.

紃 KOU^1, the pair of rope loops by means of which the three-man chair is suspended in front; a character borrowed for this purpose. 使 SHĬ^3, use; 棕繩 DZUNG^1 SHWEN^2, palm-bark rope. 包 BAO^1, to wrap up; 皮 PI^2, skin, leather; *i.e.,* leather wrapped.

油布、雨簾、两乘都要

274 Both chairs should have rain curtains made of oiled cotton.

油布 YIU^2 BU^4, oiled cotton; 雨簾 YŪ^3 LIEN^2, rain curtains. Note the regular appearance of the character 都 DU^1 after numbers: 両乘都要 LIANG^3 CHEN^2 DU^1 YAO^4, both chairs all want.

凉轎、格外要一套紗簾

275 The open chair requires, in addition, a set of curtains made of finely split bamboo.

格外 GE^{2} WAI^{4}, in addition, besides; very common. 一套 I^{2} TAO^{4}, a set. 紗 SHA^{1}, *lit.*, gauze; used for the fine bamboo curtains as well.

舊樣轎子，要一套玻璃窗子

276 The old-style sedan chair requires a set of glass windows.

舊樣 GIU^{4} YANG^{4}, old style or sort; 玻璃 BO^{1}LI^{2}, glass; 窗子 TSANG^{1} DZ^{3}, windows; properly pronounced CHWANG^{1} DZ^{3}, but the corruption or localism TSANG^{1} DZ^{3}, is more or less general over West China.

又要一套紗窗

277 It also requires a set of gauze windows.

又 YIU^{4}, also. 紗窗 SHA^{1} TSANG^{1}, gauze (or any fine mesh stuff) windows.

要一套紬簾子

278 I want a set of silk curtains.

紬子 CHOU^{2} DZ^{3}, the general name for all kinds of silk.

裏頭要安花瓶，鏡子

279 Inside I want placed a flower vase and a mirror.

裏頭 LI^{3} TOU^{2}, inside, with 在 DZAI^{4}, understood before it. 安 NGAN^{1}, to place. 花瓶 HWA^{1} PIN^{2}, flower bottle or vase. 鏡子 GIN^{4} DZ^{3}, a mirror.

舊樣轎子、又要花洋緞墊子

280 The old style chair also requires cushions covered with flowered sateen, (foreign).

花洋緞 HWA[1] YANG[2] DWAN[4], flowered foreign satin, which we commonly call sateen. 墊子 DIEN[4] DZ[3], cushions. See 204.

天棚、靠背、帽架、都要

281 The "heavenly tent", back-support, hat rack,—all are required.

天棚 TIEN[1] PUNG[2], *lit.*, heavenly tent, the little shelf placed under the forward end of the roof of the chair. 靠背 KAO[4] BEI[4], *lit.*, 'lean back', the back support inside the chair. 帽架 MAO[4] GIA[4], hat rack, placed under and attached close up to the roof of the chair.

舊樣轎子、還要一個大雨幃

282 The old-style chair also requires a big rain curtain.

雨幃 YŪ[3] WEI[2], rain curtain, which is put around three sides of the chair in case of rain.

兩乘轎子、都用瓦頂

283 Both chairs are to have tile tops.

瓦頂 WA[3] DIN[3], tile tops, *i.e.* tile-shaped roofs. These are lighter and cheaper than the more elaborate style.

請他用好洋布作油布

284 Ask him to use good foreign cotton to make the oil-cloths.

洋布 YANG^{2} BU^{4}, foreign cotton, *i.e.* cotton cloth.

那個稀布不行

285 That very thin cloth will not do.

稀 HSI^{1}, thin, open, sleazy; 稀飯 HSI^{1} FAN^{4}, thin rice, *i.e.* porridge, this is the name ordinarily used by foreigners for porridge. 不行 BU^{2} HSIN^{2}, will not do, will not work; a very common phrase, most useful for every-day purposes.

凉轎的坐位、要拱起編

286 The seat of the open chair is to be plaited in a convex shape.

坐位 DZO^{4} WEI^{4}, a seat, *lit.*, sit place. 拱起 GUNG^{3} CHI^{3}, to bow or bulge up, to be convex. 編 BIEN^{1}, to plait, to weave. The seat is of plaited cane or rattan.

不編平的

287 It is not to be plaited level.

Lit., Not plait level. Then why the character 的 DY^{2}? Because the complete sentence would have about three more characters, beginning, 坐位是 DZO^{4} WEI^{4} SHÌ^{4}, seat is ..... To make this sentence absolutely clear we must add that 坐位 DZO^{4} WEI^{4}, is again understood after the 的 DY^{2}. The perfect sentence would then read 坐位是不編平的坐位 the seat is a not-plaited-level seat.

王長興、你去講一下、回來說

288 Wang Chang-Hsin, you go and argue a while, and come back and report.

回 來 HWEI^{2} LAI^{2}, to return; 轉 來 DJWAN^{3} LAI^{2}, same meaning exactly, and possibly a little more used. 說 SHO^{2}, speak, say, report.

我今下午去

289 I will go this afteroon.

Lit., I to-day afternoon go.

我去了來咯

290 (Wang reports) I have been and come back.

Lit., I went came. 了 LIAO^{3}, sign of past tense; 咯 LO^{2}, exactly the same as the last; perhaps originally a corruption of 了 LIAO^{3}.

掌櫃說、两乘轎子、要三十塊錢

291 The proprietor says that he wants thirty dollars for the two chairs.

掌 櫃 DJANG^{3} GWEI^{4}, proprietor of a shop, a term pretty well limited to Chengtu. In other places mostly 老 板 LAO^{3} BAN^{3}. 三 十 塊 錢 SAN^{1} SHÏ^{2} KWAI^{3} TSIEN^{2}, *lit.*, thirty pieces money, thirty *i.e.* dollars.

我給了他二十五塊

292 I offered him twenty-five dollars.

Lit., I gave him $25.00, which is the usual way of saying, 'I offered him $25.00'.

他沒有賣

293 (But) he would not sell.

That is to say he did not take up my offer. The conjunction is almost always omitted in such a case; I have included it in brackets.

我諳要二十六七塊，纔買得倒

294 I think it will take $26.00 or $27.00 to buy (the two chairs).

諳 NGAN^{2}, to think, guess, conjecture. Note the way we say '$26.00 or $27.00', 二十六七塊 ER^{4} SHĪ^{2} LU^{2} TSI^{2} KWAI^{3}; the 'or' is understood, as also the word for 'dollars' at the end. 纔買得倒 TSAI^{2} MAI^{3} DE^{2} DAO^{3}, then, and not till then, they can be bought.

可以去還他二十六塊錢

295 You may go and offer him $26.00.

還 HWAN^{2}, to offer; same character as elsewhere read HAI^{2}, with the meaning 'still', 'yet', etc.

LESSON 12. 第十二課

坐轎子

Sedan Chair Riding

坐轎子

296 Sedan chair riding.

Lit., Sitting in a sedan chair, which is the Chinese way of saying 'riding in a sedan chair', or 'travelling by sedan chair.'

看門頭,喊兩個甩手來

297 Gateman, call two chair-bearers.

看 KAN^4, to see, to watch; 門 MEN^2, gate, door; 頭 TOU^2, head; 'watch-gate-head',=gateman. The third character is often corrupted to TER^2, and the accent is largely on the TER^2, KAN^4 MEN^2 TER^2! One's gateman may be so addressed; or any gateman whose name one does not know. It is better, however, for one to use his own gateman's name, either with his HAO^4, or, if the gateman is fifty years of age or over, using the style DA^4 YE^2, as DJANG^1 DA^4 YE^2. 喊 HAN^3, to call; used for any servant, or for any laborer or any one of that class, not for a teacher. 甩手 SHWAI^3 SHOU^3, *lit.,* swing hands, *i.e.* empty-handed men. This pre-supposes that one owns his own sedan chair.

先生過那裡去

298 Where are you going? (Asked by the chair-bearers).

過 GO[4], to go, to pass, to go over; the whole verb is 過 去 GO[4] CHÜ[4], a combination of the two words meaning to go, with the word 那 裏 LA[3] LI[3], interrogative 'where', inserted between. This is perhaps the commonest method of asking where one is going.

要過四聖祠去

299 I want to go to Sī Shen Tsī.

This may be translated, 'I am going to Sī Shen Tsī'. The name is that of a street; in Chengtu the premises of each Mission is rarely known by the Mission name, but by the name of the street.

單邊、嗎、來回

300 Is this to be a round trip or a single trip?

單 邊 DAN[1] BIEN[1], single side; 嗎 MA[1], or, and sign of interrogative; 來 回 LAI[2] HWEI[2], come return, *i.e.* round trip. This extremely brief form of expression is much used, and is perfectly understood, in just this sense.

來回

301 (It is to be a) round trip.

把轎子升起

302 Tip the chair up.

升 起 SHEN[1] CHI[3], raise up, elevate; the common expression always used when one wishes the chairmen to tip the chair up from behind in order that one may step easily over the front pole, into the space between the poles, and so enter the chair. If one is standing beside the chair ready to enter, the first three characters may be omitted.

升平

303 Let the chair down to the level.

升 SHEN[1], elevate; 平 PIN[2], level; this is one of the beautiful inconsistencies of this language. Of course it can be explained; in the first sentence, 升 SHEN[1], refers to the back end of the poles; in this sentence, to the front end!

抬起走

304 Start!

Lit., Lift up walk, *i.e.* pick up the chair and start. 走 DZOU[3], walk, go.

倒右手拐

305 Turn the corner to the right.

倒 DAO[3], to fall over, to turn a corner; 右 YIU[4], right; 手 SHOU[3], hand; 拐 GWAI[3], corner, to kidnap. This is the character used in the name of the three-man chair, see 263.

左手倒拐

306 Turn the corner to the left.

Either form of expression, 305 or 306 is good, and they are about equally used, I think.

站倒下

307 Stand still a moment.

站 DJAN[4], to stand; 倒 DAO[3], implying completed action; 下 HA[4], a little, a moment. The last is a character borrowed for this purpose; its usual meaning is 'beneath', and it is pronounced HSIA[4]. Note the omission of the 一 I[2], before 下 HA[4]. It is not at all wrong to insert it, but this form 站倒下 is as usually spoken.

走

308 Go on.

This expression is much used in this sense, just the single character 走 DZOU³, often repeated, 走 走 DZOU³, DZOU³, by a member or members of a group who have stopped to look at something on the street, or who have come into a chapel together. One says 走 DZOU³, and another answers 走 走 DZOU³, DZOU³, and the whole company of four or five or more rise and leave together.

快点走

309 Walk a little faster.

快 KWAI⁴, fast; 点 DIEN³, a little; *lit.*, 'fast a little', but really 'a little faster'. Very common.

提倒

310 Put the chair down.

This is the expression to use when you wish your chair put down so you may get out, and is usable under all circumstances and conditions.

把簾子揭起

311 Take off the curtains.

揭 起 DZIE² CHI³, or 揭 開 DZIE² KAI¹, to open, to take off, as a cover to a box or a dish. 簾 子 LIEN², DZ³, curtains.

把下簾揭開

312 Take off the lower curtain.

下 HSIA^4, beneath, lower; 簾 LIEN^2, curtain. Note that when the 簾 LIEN^2, gets another word before it, the adjective 下 HSIA^4, there is no longer the same necessity for the 子 DZ^3. The real object of the 子 DZ^3 is to make the word into a dissyllable, and this is secured by the addition of 下 HSIA^4.

把轎子升起

313 Tip the chair up.

Same as 302, only that in this case you are inside the poles, and wish to step out.

先生要躭擱好久纔走

314 How long will it be before you leave?

躭擱 DAN^1 GO^2, to delay, to hinder, to stop work; a very common phrase used by the servant when he wishes to be let away from his work for an hour or a day. Here the meaning is, 'How long will you delay (or stay) before going?' 好久 HAO^3 GIU^3, how long (in time)? Very common. But it is declarative as well as interrogative. This 擱 GO^2 of 躭擱 DAN^1 GO^2 is the same character as we use for KO^4, to put, to place, only that the latter is pronounced with a different sound and different tone. See 201 and 320.

躭擱一點鐘

315 I am going to stay an hour.

一點鐘 I^2 DIEN^3 DJUNG^1, one hour, one o'clock; *lit.*, one point o'clock. How do you distinguish between these two meanings? It is difficult; you do it by the other part of the remark and by the conversation generally. Judging by this phrase alone, it is impossible.

抬轎子的，走咯

316 Chair-bearers! We are going.

抬轎子的 TAI^{2} GIAO^{4} DZ^{3} DY^{2}, carry-chair-men, with 人 REN^{2} understood after 的 DY^{2}; *i.e.* chair-bearers. This is your call to the chair coolies to come, because you wish to start. 走咯 DZOU^{3} LO^{2}, *lit.*, gone; that is to say, 'I am starting'. This expression differs from the single character 走 DZOU^{3}, in being more emphatic, in expressing one's own determination to go, rather than an exhortation to them to start. 走 DZOU^{3}, is used among equals, 走咯 DZOU^{3} LO^{2} by the master to his employees.

天要下雨，掛不掛雨幛

317 It is going to rain, shall we put on the rain curtain?

This is said by the chairmen. *Lit.*, 'The sky is about to drop rain'. 下雨 HSIA^{4} YŪ^{3}, and 落雨 LO^{2} YŪ^{3}, are the two common expressions meaning 'to rain', 'it is raining', 下 HSIA^{4}, and 落 LO^{2}, both meaning to drop, to fall down. 掛 GWA^{4}, to hang up, as a curtain, a hat, a garment. 掛不掛 GWA^{4} BU^{2} GWA^{4}, hang up not hang up, *i.e.* shall we hang up?

可以掛起

318 You may put it on.

攏了屋頭

319 We have arrived home.

攏 LUNG^{3}, to arrive; 攏了 LUNG^{3} LIAO^{3}, we have arrived; 屋頭 WU^{2} TOU^{2}, said by some to be the best term in Chinese for 'home', although not having anything like the wealth of meaning

attached to the English word. 屋 WU^2, is room, family, home; 頭 TOU^2, is the last word of the three-character phrase 在 裏 頭 DZAI^4 LI^3 TOU^2, inside, and has the same meaning as the whole phrase.

把轎子擱好

320 Put the chair away properly.

擱 KO^4, to put, to place. Why not have used 撿好 GIEN^3 HAO^3, as in 152 and 177? So we might, only that the sedan chair seems rather bulky to be 'put away' like a cloth or a pail!

王長興可以給轎錢

321 Wang Chang-Hsin, you may pay the chair money.

給 GE^1, to give, to hand to; to offer; also 'and', see 270 and 292. 轎 GIAO^4, chair; 錢 TSIEN^2, money, cash.

給好多錢、先生

322 How much shall I pay? (Asked by the cook).

給 GE^1, give; 好 多 HAO^3 DO^1, how much; 錢 TSIEN^2, cash. 先 生 SIEN^1 SEN^1, Teacher, Mr. Sir, but better not translated here.

照規矩給錢、就是了

323 Pay according to the custom, simply.

照 DJAO^4, according to; 規 矩 GWEI^1 GŬ^3, custom, rules, regulations; 就 是 了 DZIU^4 SHÏ^4 LIAO^3, 'simply', 'and that's all there is about it'. This phrase of three characters is extremely common, and extremely handy for finishing off a sentence in this way. Like most of the rest of the

Chinese language, it is very difficult to learn from books; but by listening closely, and by beginning as soon as possible to make use of it, one seems to grow into the knowledge of it.

添不添茶錢

324 Shall I add tea money? (Asked by the cook).

添 TIEN[1], to add; 茶 CHA[2], tea; 錢 TSIEN[2], money.

路爛、可以添茶錢、各人六個

325 When the road is bad, you may add tea money, six cash to each man.

的時候 DY[2] SHǏ[2] HOU[4], when, is understood after the first two characters. 路 LU[4], road, street; 爛 LAN[4], muddy, broken, smashed; 各 GO[2], each, every; 六 個 LU[2] GO[4], six (cash, understood).

LESSON 13. 第十三課

坐轎子出遠門

Travelling by Sedan Chair

坐轎子出遠門

326 Travelling by sedan chair.

出 CHU[2], to go out; 遠 YUEN[3], distant; 門 MEN[2], gate, door. Therefore 'to take a long journey by chair'.

王長興我要出門

327 Wang Chang-Hsin, I am going on a journey.

我 NGO[3], I; 要 YAO[4], am about to; 出 門 CHU[2] MEN[2], to go on a journey. *Lit.*, to go out of the gate, the city gate, presumably.

先生過那裡去

328 Where are you going?

See 298.

要過仁壽

329 I am going to Jenshow.

I want to go to Jenshow, I am about to go to Jenshow, would be equally good translations.

可以去喊三個甩手兩個挑夫

330 You may go and call three chair-bearers and two load coolies.

See 297. 挑夫 TIAO[1] FU[1], carry-with-shoulder-pole men, load coolies. Also commonly called 脚子 GIO[2] DZ[3]. 挑 TIAO[1], to carry by means of a pole across the shoulders.

你去講一下價回來說

331 You go and argue prices for a little, and come back and report.

See 288. 價 GIA[4], price; used as a dissyllable as 價錢 GIA[4] TSIEN[2].

王長興回來的時候說

332 When Wang Chang-Hsin returned, he said

他要六百五十個錢一站

333 he wants 650 cash a stage.

The cost of chair-bearers and load coolies is usually reckoned by the stage, and this varies from 80 to 120 *li* a day. 一站 I[2] DJAN[4], a stage, one stage. Same word as we had in 307, meaning to stand still.

少了不去

334 For less than this, they will not go.

少 SHAO[3], less.

你問過幾個舖子

335 At how many shops did you ask?

Lit., You asked how many shops? 問 WEN^4, to ask; 過 GO^4, sign of past tense; 幾個 GI^3 GO^4, how many, especially when the number is under ten; 舖子 PU^4 DZ^3, shops. It is quite proper in China to ask prices in at least three shops, in order to form a judgment as to the real price.

問過兩三處

336 I asked in two or three places.

兩三處 LIANG^3 SAN^1 CHU^4, two three places, *i.e.* two or three places.

有喊八百錢一站

337 Some asked 800 cash a stage;

有 YIU^3, has either 些 HSIE^1, or 的 DY^2 understood after it, and means 'some shops, or people'; 喊 HAN^3, to call, to ask a price; there is included in this word a little of the idea of arguing or haggling prices; that is to say, more was 'called' than they really expected to receive. See 297.

有喊七百錢一站

338 some asked 700 cash a stage;

只有這一處說的這麼合式

339 only this one place talked as satisfactorily as this.

只 GĬ[3], only; 有 YIU[3], there was; 這 一 處 DJE[4] I[2] CHU[4], this one place; 說 的 SHO[2] DY[2], spoke, talked; 這 麼 DJE[4] MO[3], thus, in this way; 合 式 HO[2] SHĬ[4], satisfactory, suitable, agreeable. The last is a common word, and very useful; it is applied especially to things.

好、使得

340 Good! That will do.

使 得 SHĬ[3] DE[2], that will do, "can do" in pidgin English; very similar to 要 得 YAO[4] DE[2], but the latter is stronger, much.

可以把這五百錢拿去交定錢

341 You may take this 500 cash and give it as earnest money.

拿 去 LA[2] CHŬ[4], take away, as opposed to 'bring'. 交 GIAO[1], to hand over, to deliver, a very useful word for everyday purposes. 定 錢 DIN[4] TSIEN[2], 'fix' money, = earnest money.

王長興、這一下子同我一路來

342 Now then, Wang Chang-Hsin, you come with me;

這 一 下 子 DJE[4] I[2] HA[4] DZ[3], now, now then; see 215, 220. 同 我 一 路 TUNG[2] NGO[3] I[2] LU[4], 'with me one road', along with me; 來 LAI[2], come.

我們到零貨房頭去

343 We will go to the store room.

我們 NGO^3 MEN^2, we; 到 DAO^4, to; 零貨房 LIN^2 HO^4 FANG^2, store room, *lit.*, 零 LIN^2, odds and ends; 貨 HO^4, goods; 房 FANG^2, room, house. 頭 TOU^2, as in 319, part of the three character phrase 在裏頭 DZAI^4 LI^3 TOU^2, meaning 'inside'. 去 CHÛ^4, to go.

這一挑篾簍拿出去

344 This pair of bamboo baskets you may take out.

A pair of containers used by the carrying coolie is always called 一挑 I^2 TIAO^1; not a 'man-load', but what is used in carrying a man-load. 篾 MI^2, strips of bamboo; 簍 LOU^3, basket; 拿出去 LA^2 CHU^2 CHÛ^4, 'take go out go', which effectually disposes of all possible ambiguity! I have called these 'baskets', because the heavy bamboo box used for baggage is called 篾箱 MI^2 SIANG^1, not 篾簍 MI^2 LOU^3.

這挑篾箱也要拿出去

345 This pair of bamboo boxes is also to be taken out.

篾箱 MI^2 SIANG^1, bamboo boxes. 也 YE^3, also.

兩挑都要抖乾淨

346 Both pair (of baskets are to be shaken clean (of dust).

抖 TOU^3, to shake, as a rug or a tablecloth; to tremble, as from a fit of ague.

拿報紙糊裏子

347 Take a newspaper and paste it in as a lining.

報 BAO^4, newspaper, magazine; 紙 GĪ^3, paper; 糊 HU^2, to paste, corrupted very generally in West China to FU^1. Note the change of tone as well as change of sound. This change from HU^2 to FU^2 is common to a great many characters of this group, although the tone does not usually change. 裏 子 LI^3 DZ^3, lining, as the lining of a garment.

要攪漿子把紙糊穩

348 You are to make paste, and paste the paper firmly.

攪 GIAO^3, to stir; 漿 子 GIANG^4 DZ^3, paste made with flour; 攪 漿 子 GIAO^3 GIANG^4 DZ^3, to make paste. 穩 WEN^3, firm; see 202, 203, 205.

糊起了就拿出去晒

349 When you have (the lining) pasted, take (them) out and sun (them).

'When' is understood.

多買幾根繩子

350 (I want you to) buy a good number of ropes.

多 DO^1, much, many; 買 MAI^3, buy; 幾 GI^3, several; 根 GEN^1, a root, the classifier for ropes; 繩 子 SHWEN^2 DZ^3, a rope or ropes, cords, strings. 索 子 SO^2 DZ^3, is another very common word for ropes, and usually implies one of larger size than 繩 子 SHWEN^2 DZ^3.

The idiom of this sentence is peculiar. There is a distinct idea of comparison in the 多 買 DO^1 MAI^3; here, it is that several more ropes should be bought than usual for such a trip.

買棕繩子纔好

351 It will be better to buy the bark ropes.

又可以買幾根細麻索子

352 You may also buy several fine hemp ropes.

細 SI^4, fine, as opposed to coarse 粗 TSU^1. 麻 MA^2, hemp; 索子 SO^2 DZ^3, ropes.

這根挑子作伙食挑子

353 This load we shall make the food load.

挑子 TIAO^1 DZ^3, a man-load, baggage; 作 DZO^2, to be, to act as, "we shall make"; 伙食 HO^3 SHÏ^2, food supplies, the usual term.

一頭少裝十幾斤

354 Put ten odd catties less (than custom) into one of the baskets (ends),

一 I^2, one; 頭 TOU^2, end, *i.e.* basket; 少 SHAO^3, less, few; 裝 DJWANG^1, to fill, to put in; 十幾斤 SHÏ^2 GI^3 GIN^1, over ten and under twenty catties.

好在面上搭床架子

355 so we can place a folding cot on top.

好 HAO^3, good, convenient, "so that it will be convenient to"; 在面上 DZAI^4 MIEN^4 SHANG^4, on top, on the surface; 搭 DA^2, place, lay; 床 CHWANG^2, bed; 架子 GIA^4 DZ^3, frame. This 搭 DA^2, to place, differs from 擱 KO^4 and 放 FANG^4 in that the last two words are general in their meaning, whereas 搭 DA^2 usually means to place an article on a special kind of a support, as a towel on a towel-rack, a garment over the back of a chair; it might be translated 'to suspend', 'to hang over'.

每一頭頂多裝四十斤

356 In each end pack a maximum of forty catties.

每 MEI^{3}, each; 一 頭 I^{2} TOU^{2}, an end, *i.e.* end of a load, a basket; 頂 多 DIN^{3} DO^{1}, the very most, the maximum; 裝 DJWANG^{1}, to fill, to pack. 斤 GIN^{1}, the catty or Chinese pound.

每一挑八十斤爲限、少得、多不得

357 For each load eighty catties is the limit; you may put in less but not more.

爲 WEI^{2}, as; when this character is part of 因 爲 YIN^{1} WEI^{4}, it is in the fourth tone, and means 'because'. Not infrequently it is met with alone in the fourth tone, meaning 'because'. 限 HSIEN^{4}, a limit, to limit; 少 得 SHAO^{3} DE^{2}, lessen can, *i.e.* 'it may be lessened' using the word 少 SHAO^{3} as a verb; 多 不 得 DO^{1} BU^{2} DE^{2}, increased not can, *i.e.* 'may not be increased', using 多 DO^{1}, as a verb, 'to increase'.

盡都要過秤

358 All (the baskets) are to be weighed.

盡 DZIN^{4}, all, entirely; 都 DU^{1}, all; two 'alls' coming together surely make the meaning clear! 過 秤 GO^{4} CHEN^{4}, *lit.*, 'to pass the scales', *i.e.* 'to be weighed'. 秤 CHEN^{4} in this tone = 'scales'; 稱 CHEN^{1}, to weigh.

王長興、明天起身過仁壽

359 Wang Chang-Hsin, to-morrow we shall start for Jenshow.

起身 CHI[3] SHEN[1], to start on a journey; *lit.*, start body.

今天可以去招呼那個二掌櫃

360 You may go to-day to call that sub-manager.

招呼 DJAO[1] FU[1], to call, to beckon; 二掌櫃 ER[4] DJANG[3] GWEI[4], No. 2 proprietor or manager, sub-manager.

給他說明天天亮要人

361 Tell him that we want the men to-morrow at daylight.

給他說 GE[1] TA[1] SHO[2], tell him, see 265. 明天 MIN[2] TIEN[1], to-morrow; 天亮 TIEN[1] LIANG[4], dawn, *lit.*, 'day light'; 要人 YAO[4] REN[2], want men.

我們未亮就起來收拾挑子

362 We shall get up before dawn, to get the loads into shape.

未亮 WEI[4] LIANG[4], not yet light; 起來 CHI[3] LAI[2], to get up, to rise in the morning; 收拾 SHOU[1] SHI[2], to put to rights, to repair, as a house; 挑子 TIAO[1] DZ[3], the loads.

先生要吃早飯纔走嗎

363 Do you want to take breakfast before starting?

Lit., Teacher want eat early rice then go? 早飯 DZAO[3] FAN[4], breakfast. 纔走 TSAI[2] DZOU[3], and then go. 嗎 MA[1], sign of interrogative.

是的,要在屋裏吃早飯

364 Yes, I want to take breakfast at home.

是 的 SHĪ[4] DY[2], yes; but 'yes' in Chinese does not seem to carry very strong conviction; it needs the affirmative of the remark added, to make sure. 在 屋 裏 DZAI[4] WU[2] LI[3], at home; 吃 CHĪ[2], to eat.

上路的時候纔少耽擱

365 And then we shall be subject to less delay when we get on the road.

上 路 SHANG[4] LU[4], to go on the road, to actually get out on the road as we start on the journey. 纔 TSAI[2], then; the use of this character here indicates at once a connection with the previous sentence. 少 耽 擱 SHAO[3] DAN[1] GO[2], less delay.

LESSON 14. 第十四課

上路

On the Road

上路

366 On the road.

Lit., Going on the road.

王長興，挑子裝歸一了沒有

367 Wang Chang-Hsin, are the loads all properly packed?

The phrase 歸一 GWEI[1] I[2], carries something of the idea of 'all' in its meaning of completeness.

裝歸一了

368 They are all packed properly.

好，這一下子要鎖倒

369 Good; now then they should be locked.

鎖 SO[3], to lock, a lock; 鎖倒 SO[3] DAO[3], to lock up.

箱子一把連都鎖好了

370 The boxes are all safely locked up.

箱子 SIANG[1] DZ[3], boxes; 一把連 I[2] BA[3] LIEN[2], all, see 259; 都 DU[1], all, another instance of two 'alls' placed together. 好了 HAO[3] LIAO[3], gives the idea of 'safely', as well as that of completion.

可以喊他們擔挑子的進來

371 You may call the load coolies in.

擔挑子的 DAN[1] TIAO[1] DZ[3] DY[2], with 人 REN[2] understood after it = carry-load-men, *i.e.* load coolies. Why not have used the characters 那些 LA[4] HSIE[1], 'those' instead of 他們 TA[1] MEN[2]? One can only answer that the demonstrative adjectives 這 DJE[4] and 那 LA[4], especially when made into the plural by the addition of 些 HSIE[1], do not seem to sound very well when applied to persons. The two characters 他們 TA[1] MEN[2], as in this sentence, might well be translated 'those', although they are well left untranslated, as I have done. This is a very common construction. 進來 DZIN[4] LAI[2], come in.

把索子套好

372 Put the ropes around carefully.

套 TAO[4], to loop over or around, as a rope around a box or parcel. 好 HAO[3], carries the idea of carefulness and completeness.

先生這根挑子重了，擔不起

373 This load is too heavy, we can't carry it.

重 了 DJUNG^4 LIAO^3, too heavy; 擔 DAN^1, to carry with shoulder-pole; 擔 不 起 DAN^1 BU^2 CHI^3, (I) cannot carry it; *lit.*, carry-not-come up.

不得重，盡都稱過的

374 It cannot be too heavy, every one of them has been weighed.

The phrase 不 得 重 BU^2 DE^2 DJUNG^4, has 了 LIAO^3 understood after it; hence 'It cannot be *too* heavy'. 稱 CHEN^1, to weigh; 過 GO^4, sign of past tense.

每一頭不得過四十斤

375 Each basket is not over 40 catties.

Lit., Each end cannot pass over 40 catties.

擔起走，擔起走

376 Get started, get started with the loads.

擔 起 走 DAN^1 CHI^3 DZOU^3, *lit.*, lift up on your shoulders, start, go. A common way of urging the load coolies to make a start.

慢點，我給你們說個話

377 Wait a minute, I want to say a word to you.

慢 點 MAN^4 DIEN^3, slow a little, *i.e.* wait a minute; 等 一 下 DENG^3 I^2 HA^4, differs from this by being used in the sense of 'await (my pleasure) a little'; await rather than wait. The word 'want' is not expressed in Chinese; the thought is so rapid that it is not needed. 話 HWA^4, words; here a 'word', in exactly the same sense as the English word.

你們兩個擔挑子的，回回都要同三個抬轎子的在一處吃飯

378 You two load coolies must eat every time in the same place with the three chair-bearers.

回 回 HWEI^{2} HWEI^{2}, every time; 都 DU^{1}, all, joined with the HWEI^{2} HWEI^{2}, to make absolutely sure of the inclusiveness of the order. 同 TUNG^{2}, with, together with; 三 個 抬 轎 子 的 SAN^{1} GO^{4} TAI^{2} GIAO^{4} DZ^{3} DY^{2}, three carry-chair-men, the 人 REN^{2} understood. 在 一 處 DZAI^{4} I^{2} CHU^{4}, in in one place; 吃 飯 CHĪ^{2} FAN^{4}, to take food.

要常常跟倒轎子一路

379 You must always keep right along with the chair-~~bearers~~.

常 常 SHANG^{2} SHANG^{2}, always; the more commonly used expression for 'always' is 長 行 CHANG^{2} HSIN^{2}. 跟 倒 GEN^{1} DAO^{3}, to follow; but here this phrase combined with the 一 路 I^{2} LU^{4}, one road, *i.e.* travelling together.

把話聽清楚沒有

380 Do you understand clearly what I have said?

聽 TIN^{1}, to hear. There are very very few Chinese characters that may be pronounced at will in either of two tones, but this is one. It is both first and fourth; and yet conditions of euphony have an effect on it, determining whether it shall be the one or the other, in many instances. 清 楚 TSIN^{1} TSU^{3}, clear, plain; very common and very useful.

聽清楚了

381 We have heard clearly.

好、擔起走

382 Good, now start off.

王長興、把這洗臉盆撿在海底下

383 Wang Chang-Hsin, put this washbasin under the seat of the chair.

洗臉盆 SI^3 LIEN^3 PEN^2, *lit.*, wash face basin. 撿 GIEN^3, put away; 在海底下 DZAI^4 HAI^3 DI^3 HSIA^4, under the seat of the chair; *lit.*, 'at the bottom of the sea'! See 281 for the "heavenly tent". Chair-bearers are fond of high-sounding names.

還有這個小篼篼、雨鞋給傘

384 Here are also this small basket, my rubbers and umbrella.

篼篼 DOU^1 DOU^1, basket, a general name. 雨鞋 YÜ^3 HAI^2, rubbers; *lit.*, 'rain shoes'. 給 GE^1, and; see 270. 傘 SAN^3, umbrella; also called 撐花 TSEN^1 HWA^1, corrupted to TSEN^1 HWER^1. This last expression is especially used by those who are superstitious about using the word SAN^3, with its suggestion of scattering, 散.

都要撿在轎子頭

385 All are to be put into the chair.

在 DZAI^4. . . . 頭 TOU^2, has 裏 LI^3 understood between: in, inside.

鋪盖拿去攤轎子

386 Take this pugai and cushion the chair with it.

Note the opening of the sentence with this most important word in the sentence, 鋪 盖 PU^{1} GAI^{4}. (This is one of the few Chinese words which we may be forgiven for incorporating into our English, because of the lack of any reasonable equivalent). 攤 BA^{4}, to cushion the chair; to spread one's bed, as in 攤 鋪 BA^{4} PU^{1}, an extremely common phrase.

這一下子門門歸一了，抬起走

387 Now then, everything is in order, let us make a start.

門 門 MEN^{2} MEN^{2}, everything; *lit.*, 'sort sort' 抬 起 走 TAI^{2} CHI^{3} DZOU^{3}, start! Said to chair-bearers; *lit.*, lift-up-go.

先生，右竿子輭點

388 The right pole is a little weak,

軟 RWAN^{3}, weak; also 煏 PA^{1}, more used.

請巴倒左手坐

389 will you please sit close up to the left side.

This is the continuation and completion of the previous sentence. 巴 倒 BA^{1} DAO^{3}, to get close to, to rest on; 左 手 DZO^{3} SHOU^{3}, left hand; 坐 DZO^{4}, to sit.

提倒，我走上坡

390 Put the chair down, and I will walk up the hill.

There is no 'and' expressed; it is not needed. 上 SHANG^4, to go up; 坡 PO^1, a hill, an incline, a bank. These two words 上 坡 SHANG^4 PO^1, are exactly what one says when he wants to go ashore from a boat.

轎子提倒、我要坐

391 Put the chair down, I want to ride.

Note the beginning of the sentence with the most important word, the noun 轎 子 GIAO^4 DZ^3.

只要你們平路走得快

392 If you will only travel fast on the level parts of the road,

只 GĬ^3, only; 平 路 PIN^2 LU^4, level road; 快 KWAI^4, fast.

我讓轎的時侯多

393 I shall be willing to walk much.

This is the continuation of the previous sentence. *Lit.*, I yield chair times numerous. That is to say, I shall be pleased to relieve you of my weight many times. Note the entire absence of any conjunction between the two halves of the whole sentence; it does not seem necessary to use one in the English however. Note also this new use of the now familiar phrase 的 時 侯 DY^2 SHĬ^2 HOU^4; here it can scarcely be translated 'when', unless one were to say, 'The times when I yield the chair (will be) numerous'.

站倒、打個穩杵

394 Stand still; support the chair on the upright piece.

打個穩杵 DA^3 GO^4 WEN^3 CHU^3, strike a firm upright piece; *i.e.* allow the front end of the chair to rest on the upright stick for a time, instead of on the men's shoulders. In case it is a four-man chair, the whole weight of the chair may be supported for a time on the two uprights.

掉頭子，請你給我買十個錢的花生

395 Front carrier, will you please buy ten cash worth of peanuts for me?

掉頭子 TIAO^3 TOU^2 DZ^3, *lit.*, change-header, or 'change-ender', the man who carries at the extreme front of a three or four man chair. 請 TSIN^3, please; quite properly used to one's chair-bearer, in asking him to do some unusual service. 給我 GE^1 NGO^3, for me, to me; 花生 HWA^1 SEN^1, peanuts; the large peanuts are 大花生 DA^4 HWA^1 SEN^1. 十個錢的 SHĬ^2 GO^4 TSIEN^2 DY^2, ten cash worth; the whole phrase modifies 花生 HWA^1 SEN^1

勞爲你，抬起走

396 Thank you; travel on.

勞爲 LAO^2 WEI^4, thanks, thank you; used for service rendered, never in acknowledgment of a gift, for which 道謝 DAO^4 SIE^4, or 多謝 DO^1 SIE^4 is the proper word. This is an important point to remember. Probably no real meaning can be taken from these two characters, they are rather borrowed to express the sounds and tones. It may have been originally 難爲 LAN^2 WEI^2, which approaches in meaning the common phrase 作難 DZO^2 LAN^2, to obstruct, to make it difficult for.

攏場我要打尖

397 When we reach the village I want to take a lunch.

攏 LUNG[3], to arrive; 場 CHANG[2], village, market; 'when' understood. 要 YAO[4], I shall, I will, I want, I am about to. 打尖 DA[3] GIEN[1], to strike a wedge! To take an interim lunch. Very common, both phrase and act.

要找一個乾淨亮灑的店子

398 I want you to look for a clean light inn.

要找 YAO[4] DJAO[3], want look for; the order is to the man or men addressed, presumably the chairmen. 乾淨 GAN[1] DZIN[4], clean; 亮灑 LIANG[4] SAO[4], light; 店子 DIEN[4] DZ[3], inn. This is better than to request that a *good* inn be found, because Chinese ideas as to what constitutes a good inn probably differ from ours.

要抬進去,不在街上提

399 I want you to carry me in, not put me down on the street.

抬進去 TAI[2] DZIN[4] CHÜ[4], carry enter go, carry into the inn. This is only ordinary politeness to the traveller. If the chair-bearers suspect that the foreigner does not know the difference, they will prefer to place the chair on the street, thereby avoiding the work of carrying into and out of the inn. Ladies should insist on always being carried into the inn, whether for rest or for lunch, unless the place is a very small hamlet, and the day a non-market day.

把伙食挑子擔過來

400 Bring the food load over (here).

王長興，快點把棹子擺起

401 Wang Chang-Hsin, hurry up with the setting of the table.

快點 KWAI^{4} DIEN^{3}, quickly, a little more quickly; 擺起 BAI^{3} CHI^{3}, to set, as a table.

把茶泡起

402 Make the tea. Or, 'Steep the tea'.

茶 CHA^{2}, tea; 泡 PAO^{4}, to steep, to soak.

煎兩個蛋

403 Fry two eggs.

煎 DZIEN^{1}, to fry.

先喊么師傅倒水來洗臉

404 First call the waiter to bring water for face washing.

么師傅 YAO^{1} SĪ^{1} FU^{4}, the general name for the individual who waits on guests, whether in inns or restaurants. 倒水來 DAO^{4} SHUI^{3} LAI^{2}, empty water come, *i.e.* pour water into a basin and bring it. 洗臉 SI^{3} LIEN^{3}, to wash face.

東西擺歸一沒有

405 Have you put things all out on the table?

擺歸一了

406 Everything is spread.

先生吃不吃米飯

407 Will you have some rice? (Asked by one's own servant, or by the inn waiter).

米 MI[3], hulled uncooked rice. 飯 FAN[4], cooked rice, but its meaning is extended to food generally. Therefore the correct translation is 'rice food'.

可以添個半碗米飯來

408 You may bring me a half bowl of rice.

添 TIEN[1], to add; this is the appropriate word to use in asking for rice in inn or restaurant. 半 BAN[4], half; 碗 WAN[3], bowl; but this expression, 'half bowl' usually means half of a heaping bowl, and therefore about one level bowl of rice.

這一下子、吃完了

409 Now I have finished.

完了 WAN[2] LIAO[3], finished; 煞角 SHA[2] GO[2], or 煞角了 SHA[2] GO[2] LIAO[3], same meaning; very much used.

趕緊把東西洗過

410 Hurry with the washing of things.

趕緊 GAN[3] GIN[3], hurry! *Lit.*, 'Take things (and cause them to be) washed'.

撿在箱子頭

411 Put them away in the boxes.

跟倒趁起來

412 Then quickly catch up with us.

跟 倒 GEN[1] DAO[3], has two common meanings (1) to follow, and (2) at once, immediately, quickly. Either would be admissable here, but the latter sense is better. 趁 NIEN[3], to chase, to catch up with.

不到黑、歇得攏籍田舖嗎

413 Can we reach Dzi Tien Pu before dark?

不 到 黑 BU[2] DAO[4] HE[2], not arrive at dark, before dark; 歇 HSIE[2], to rest, to stay over night; 攏 LUNG[3], to arrive. 歇 得 攏 HSIE[2] DE[2] LUNG[3], is a curious idiom, best explained, perhaps, by this literal translation, 'Can (we) arrive (in order to) stay over night?' The 嗎 MA[1] indicates the interrogative. 籍 田 舖 DZI[2] TIEN[2] PU[4] is the half way village between Chengtu and Jenshow.

不怕得、歇得攏

414 Don't be afraid, we can arrive (before dark).

不 怕 得 BU[2] PA[4] DE[2], not fear can, do not fear; logically it should be 不 怕 的 BU[2] PA[4] DY[2], but the common colloquial uses 得 DE[1] mostly. I believe it to be a corruption, certainly; it has probably come into use more because it is a sound more easily emphasized than 的 DY[2].

攏塲、還有好多里

415 How many *li* is it still to the village?

攏 塲 LUNG³ CHANG², arrive village, *i.e.* in order to arrive at the village ahead. This sentence may be used anywhere on the road, as an enquiry for the distance to the village next ahead, without knowing at all the name of it. 還 HAI², still; 有 YIU³, there is; 好 多 HAO³ DO¹, how many; 里 LI³, the Chinese mile, of which there are approximately three and a third to the English mile. But the length of the *li* is only approximate, varying in different parts of the country.

還有十幾里

416 There are still more than ten *li*.

塲上有好店子沒得

417 Is there a good inn in the village?

塲 上 CHANG² SHANG⁴, in the village; like 街 上 GAI¹ SHANG⁴, on the street.

有、仁義店有上官房

418 There is; the Benevolence-Righteousness Inn has an upper official room.

This to the average Chinese expresses the difference between an ordinary low-class inn and a *good* inn, "it has an upper official room". In many cases we prefer to place our cots outside said upper official room, in order to get better air and less dust!

總要一個亮礑通風的房圈、纔好

419 I must have a light airy room.

總 DZUNG³, emphatic particle; 通 風 TUNG¹ FUNG¹, permeate wind, *i.e.* well-ventilated, airy; 房 圈 FANG² CHUEN¹, room, especially a bedroom.

王長興、可以朝前頭跑去打店

420 Wang Chang-Hsin, you may run on ahead, (in order to) secure the inn.

朝 CHAO², towards; 前 頭 TSIEN² TOU², in front, ahead; 跑 PAO³, to run; 打 店 DA³ DIEN⁴, *lit.*, strike the inn; secure room or rooms in the inn.

攏了店、下了轎子

421 We have arrived at the inn and got out of our chairs.

下 HSIA⁴, to descend from; commonly used for getting out of one's chair; 出 來 CHU² LAI², come out, is also used for the same act.

挑子也攏齊了

422 The loads have also all arrived.

齊 TSI², all, together, complete; very common.

挑子不忙一下

423 You load coolies, don't be in a hurry for a minute.

Lit., Loads! Not hurry a little. That is to say, don't be in a hurry to place the loads for the night. 不 忙 BU² MANG², don't be in such a hurry; often has 多 DO¹ added,—不 忙 多 BU² MANG² DO¹, same meaning; the character 多 DO¹ is quite meaningless here.

先看一下房圈

424 I want to look at the rooms first.

好、我歇這一間

425 Good! I shall occupy this one.

歇 HSIE[2], to stay over night in; 間 GIEN[1], classifier for room.

把挑子擔進來

426 Bring the loads in.

擔 進 來 DAN[1] DZIN[4] LAI[2], carry enter come, bring in.

把箱子排好

427 Arrange the boxes properly.

排 PAI[2], to place in order, to arrange in a row. HAO[3], orderly, in a convenient way.

鎖向外頭、好打開

428 (Place them with) the locks towards the outside, for convenience in opening.

鎖 SO[3], locks; 向 HSIANG[4], towards; 外 頭 WAI[4] TOU[2], outside; 好 HAO[3], for convenience in; 打 開 DA[3] KAI[1], to open, as a box, a door; *lit.*, to strike open.

索子都要解開

429 (I want) all the ropes untied.

解 開 GAI[3] KAI[1], to untie, to loosen.

扁擔、斗笠、放在這裡不怕得

430 Put your carrying poles and rain hats here, no fear.

扁 擔 BIEN^3 DAN^4, 'flat load', carrying poles, which are flattened in shape. 斗 笠 DOU^3 LI^2, rain hats, the big wide-brimmed hats made of bamboo, well woven so as to shed the rain, and in a measure also to shelter from the hot sun.

王長興、可以把我的床、攤在這外前

431 Wang Chang-Hsin, you may make up my bed outside here.

攤 BA^4, to make up a bed, to place a bed; see 386. The character 前 TSIEN^2 at the end of this sentence is almost certain to be pronounced in the first tone, for euphony's sake.

把罩子掛起

432 Hang up (my) mosquito net.

罩 子 DJAO^4 DZ^3, net, a lamp-globe; 掛 起 GWA^4 CHI^3, hang up.

把棹子擺起

433 Set the table.

把這一盒菜、拿去熱滾

434 Take this tin of vegetables and heat it to boiling.

盒 HO^2, a small tin or box, whose lid lifts off, 熱 RE^2, to heat; used here as a verb. 滾 GWEN^3, to boil, to bubble as boiling water.

號錢、今晚上要給清

435 The inn money you must pay to-night.

號錢 HAO^4 TSIEN^2, *lit.*, registration money, inn charges; 今晚上 GIN^1 WAN^3 SHANG^4, this evening; 清 TSIN^1, clear, *i.e.* in their entirety.

拿好多號錢、先生

436 How much inn money shall I pay?

給他兩個說、就是咯

437 Argue prices with him, that's the only thing to do.

給 GE^1, here 'with'; 兩個 LIANG^3 GO^4, two; 說 SHO^2, here 'argue', discuss'. 給他兩個 GE^1 TA^1 LIANG^3 GO^4, with him the two of you .... a beautiful idiom, clear and expressive. Inns have no fixed charges.

總是每乘轎子、一百幾兩百錢

438 Of course it will be one hundred odd to two hundred cash per chair.

每乘轎子 MEI^3 CHEN^2 GIAO^4 DZ^3, each chair. The 'to' after 'odd' is not needed at all in Chinese.

明早上、給么師傅幾十個錢茶錢

439 To-morrow morning give the waiter several tens of cash as tea money.

明早上 MIN^{2} DZAO^{3} SHANG^{4}, to-morrow morning; 茶錢 CHA^{2} TSIEN^{2}, tea-money, tip.

可以給他們夫子說、明天走得早

440 You may tell the coolies that we shall start early to-morrow.

夫子 FU^{1} DZ^{3}, coolies, *i.e.* 轎夫 GIAO^{4} FU^{1}, chair coolies, and 挑夫 TIAO^{1} FU^{1}, load coolies. 早 DZAO^{3}, early. For the construction 他們夫子 TA^{1} MEN^{2} FU^{1} DZ^{3}, see 371.

天未亮、我們起來收拾東西

441 Before daylight we shall get up and put things into shape.

未 WEI^{4}, not yet; 起來 CHI^{3} LAI^{2}, to get up;

天亮咯、天亮咯、起來了

442 Daylight, daylight! Get up!

The addition of the 咯 LO^{2} after 天亮 TIEN^{1} LIANG^{4}, implies that it is not merely about to get light, it is already light. The use of the 了 LIAO^{3} with 起來 CHI^{3} LAI^{2} greatly softens the call, whether to one's own servants or to the chair and load coolies.

還早得很先生

443 It is still very early!

This is heard in a sleepy voice from the depths of a windowless room, and much persistence may be required on our part to convince the owner of his error.

王長興、把夫頭喊起來

444 Wang Chang-Hsin, call the head coolie.

夫 頭 FU^{1} TOU^{2}, the head man with whom we do all our negotiating on the road; 喊 起 來 HAN^{3} CHI^{3} LAI^{2}, call get up, call him up; this is a peremptory order, much stronger than the 起 來 了 CHI^{3} LAI^{2} LIAO^{3} above. FU^{1} TOU^{2} is often corrupted to FU^{1} TER^{2}.

來了、來了

445 Coming, coming!

This is the head man's answer, as he emerges from his bedroom, drawing on his clothes as he comes.

挑子裝歸一了

446 The loads are all packed and ready.

可以擔起走

447 Make a start with them.

走好遠吃飯

448 How far shall we go before breakfast?

遠 YUEN^{3}, far, distant; 好 遠 HAO^{3} YUEN^{3}, how far?

走二十里吃早飯

449 We shall go twenty *li* and have breakfast.

今天落雨、路爛 又溜

450 It is raining to-day; the roads are muddy and slippery.

落 雨 LO^2 YŪ^3, it is raining; 路 爛 LU^4 LAN^4, the roads are muddy; 又 溜 YIU^4 LIU^1, also slippery. 滑 HWA^2 is another common word meaning 'slippery'; both much used.

今天走得攏嗎、走不攏

451 Can we get there to-day or not?

走 得 攏 DZOU^3 DE^2 LUNG^3, travel can arrive = we can get there; 走 不 攏 DZOU^3 BU^2 LUNG^3, travel not arrive = we cannot get there.

今天橫順要走攏、先生

452 We are determined to arrive to-day.

橫 順 HWAN^2 SHWEN^4, 'crosswise-lengthwise', *i.e.* under any circumstances. The character 橫 is adapted for this word. It is also pronounced HWEN^2.

王長興、你要長行同挑子一路

453 Wang Chang-Hsin, you must keep constantly with the loads.

長 行 CHANG^2 HSIN^2, always; this is the commonest Chinese word for 'always'. 同 TUNG^2..... 一 路 I^2 LU^4, with.... one road, *i.e.* together with.

催他們快點走

454 Urge them to travel a little faster.

催 TSUI[1], to urge.

你們轎子上的,放不放加班

455 Will you chair-bearers let out your jobs or not ?

轎子上的 GIAO[4] DZ[3] SHANG[4] DY[2], on-the-chairs-men, the character 人 REN[2], being understood. 加班 GIA[1] BAN[1], bearers who are hired by the regular men to carry in their places for short distances *en route*. 放加班 FANG[4] GIA[1] BAN[1], to let out one's work to these extra men. GIA[1] BAN[1] is often corrupted to GIA[1] BER[1].

亮葉子說,我不放

456 The light-leaf said, 'I will not let out my job',

LIANG[4] YE[2] DZ[3], light-leaf, literally ; this is the second man from the front, on either a three-man or a four-man chair. Why so called is not well understood; I have heard various explanations, mostly far-fetched. On a four-man chair, the third man from the front is called 黑窩子 HE[2] WO[1] DZ[3], dark nest. This man is well named, for he cannot see anything except just at his feet.

我那頭放過咯

457 I let out my job back yonder.

This is a continuation of the remark by light-leaf. 那頭 LA[4] TOU[2], at that end, *i.e.* back behind somewhere. 過咯 GO[4] LO[2], both signs of the past tense.

那個加班搬不來杵

458 That extra bearer is not capable of handling the upright.

搬 BAN^{1}, to ~~manage~~ move; 搬不來 BAN^{1} BU^{2} LAI^{2}, incapable of ~~managing~~ moving; 杵 CHU^{3}, the upright which is used to support the weight of the chair while changing shoulders.

後欐子說,說得合式我要放

459 The rear man said, 'If we can agree on a satisfactory rate I will let out my job'.

後欐子 HOU^{4} BA^{4} DZ^{3}, the rear man. This is the name given to the last man on either three- or four-bearer chairs. 合式 HO^{2} SHÏ^{4}, agreeable, satisfactory; 說得合式 SHO^{2} DE^{2} HO^{2} SHÏ^{4}, to talk secure satisfactory, *i.e.* come to an agreement.

果然不到黑就攏了

460 We really did arrive before dark.

果然 GO^{3} RAN^{2}, really, certainly.

挑子也齊了

461 The loads also are all here.

齊 TSI^{2}, together, all together.

可以喊夫頭進來

462 You may call the head coolie in.

要清下脚給他

463 I want to pay him the balance due.

清 TSIN[1], *lit.*, clear, clearly ; here 'to clear', 'to reckon clearly'. 下 脚 HSIA[4] GIO[2], *lit.*, lower foot, *i.e.* remainder; 給 他 GE[1] TA[1], give him, pay to him.

請先生給點茶錢

464 Please give a little tea money.

茶 錢 CHA[2] TSIEN[2], tea money, "cumshaw", tips.

王長興,可以數五十個錢一個人給他們

465 Wang Chang-Hsin, you may count out fifty cash for each man and give to them.

數 SU[3], to count; 數 給 SU[3] GE[1], count give, *i.e.* pay over to. 一 個 人 I[2] GO[4] REN[2], one man, *i.e.* each man.

LESSON 15. 第十五課

換銀元

Changing Dollars

換銀元

466 Changing dollars.

銀元 YIN^{2} YUEN^{2}, silver coin, the dollar, any subsidiary coin, as the ten-, twenty- or fifty-cent piece. But the dollar is gradually coming to be meant by the straight term 'yin yuen'. The term 洋錢 YANG^{2} TSIEN^{2}, used so much at the coast, is rarely heard in West China.

王長興,今天銀元換甚麼價

467 Wang Chang-Hsin, what does the dollar change for to-day?

Note that the time or date comes first, not last as in English.

今天換得倒一吊五百五的樣子

468 It changes to-day for about 1550 cash.

換得倒 HWAN^{4} DE^{2} DAO^{3}, can be changed for as much as; 一吊 I^{2} DIAO^{4}, one string, *i.e.* one thousand cash; 樣子 YANG^{4} DZ^{3}, sort, fashion; *i.e.* 'about', thereabouts'.

是不是盡銅元

469 Does that mean wholly for coppers?

盡 DZIN^4, wholly, completely; 銅 元 TUNG^2 YUEN^2, copper coins, as opposed to the old style cash with the square holes through them.

是盡銅元

470 Yes, that is for coppers only.

有底子沒得

471 In there any deficiency?

底 子 DI^3 DZ^3, the regular "deficiency" accepted and acknowledged by the custom of the place. One city may have the custom of regarding 990 cash as a string; another 980, or 986, as the case may be; while still other places, as Chengtu for instance, always give full 1000 cash to the string. The 底 子 DI^3 DZ^3 is therefore the amount less than 1000 accepted by custom.

足錢、沒得底

472 Full-count cash, no deficiency.

足 DZU^2, enough, full. This character is also written instead of 脚 GIO^2, and is then better pronounced GIO$^{2}_{1}$.

有些地方銅元少、小錢多

473 In some places the coppers are scarce, but the "small cash" is plentiful.

"In" is understood at the beginning of the sentence. 有些 YIU[3] SIE[1], some; 地方 DI[4] FANG[1], place, places; 小錢 SIAO[3] TSIEN[2], *lit.*, small cash, *i.e.* the old style cash with the square hole.

換小錢定有底、一吊錢十個、或十幾個

474 If you change for small cash, there will certainly be a deficiency, ten or ten odd cash to the thousand.

定 DIN[4], certainly, surely; 有底 YIU[3] DI[3], there is or there will be a deficiency; 或 HWE[2], or, perhaps.

多半又有少數、一二十個

475 Probably there will also be a short count of ten to to twenty.

多半 DO[1] BAN[4], 'more half', *i.e.* probably; 少數 SHAO[3] SU[4], less count, *i.e.* 'short count' something quite different from the 底子 DI[3] DZ[3]. The short count is not acknowledged by custom; it is always an attempt at fraud, and the amount is usually cheerfully made up by the cash shop proprietor if discovered in time. The latter trusts to lack of time and patience on the part of his customer for counting the long strings of thousands of small cash; and his confidence is usually well placed, when he is dealing with foreigners. Hence the advantage of using the new copper coins, which can be counted so quickly and accurately.

肯換盡銅元

476 I prefer to exchange for coppers only.

肯 KEN^3, to be willing, to prefer; 盡 DZIN^4, wholly; here readily translated by 'only'.

可以把這五塊錢拿去、換了來

477 You may take these five dollars and change them.

五塊錢 WU^3 KWAI^3 TSIEN^2, five dollars; 一塊錢 I^2 KWAI^3 TSIEN^2, one dollar, very commonly used instead of 一圓 I^2 YUEN^2. 拿去換了來 LA^2 CHÜ^4 HWAN^4 LIAO^3 LAI^2, "take away exchanged come"; very clear and free from ambiguity.

拿回來、要數清楚

478 When you have brought the cash back, you are to count it carefully.

'When' understood; the word 'cash' is not mentioned, but it is clear from what has gone before that this is what is being talked about; there can be nothing else. Therefore it is unnecessary to express the word—this is the usual Chinese argument.

一吊一吊的包起

479 The cash is then to be wrapped up, a thousand in a package.

一吊一吊的 I^2 DIAO^4 I^2 DIAO^4 DY^2, thousand by thousand; compare 一個一個的 I^2 GO^4 I^2 GO^4 DY^2, one by one. The 的 DY^2 in these phrases most often flies up into the first tone. 包 BAO^1, to wrap up; 起 CHI^3, is added in order to complete the sense, and to make a dissyllable.

LESSON 16. 第十六課

換銀子

Changing Silver

換銀子

480 Changing Silver.

銀子 YIN^{2} DZ^{3}, silver, *i.e.* lump silver or sycee, which was the only kind of silver money known in West China up to 1898.

王長興，今天銀子甚麼過頭

481 Wang Chang-Hsin, what is the rate of exchange for silver to-day?

Note again that the time, 'to-day', is expressed immediately after the name, and at the beginning of the question. Note also the absence of any verb. 過頭 GO^{4} TOU^{2}, rate of exchange; also 行市 HANG^{2} SHÏ^{4}, both much used.

多久沒有換過，不曉得

482 For a long time I have not changed any; I do not know.

多久 DO^{1} GIU^{3}, much long time, *i.e.* 'for a long time'; 過 GO^{4}, sign of past tense.

可以去問一下

483 You may go and ask.

問 一 下 WEN^4 I^2 HA^4, 'ask a little'; the 一 下 I^2 HA^4 softens the command.

要多問幾處纔要得

484 You must ask at several places, in order to be sure.

幾 處 GI^3 CHU^4, several places; 多 問 DO^1 WEN^4, 'more ask', a very common idiom that seems scarcely capable of a logical explanation. The effect of the whole phrase 多 問 幾 處 DO^1 WEN^4 GI^3 CHU^4, seems to be, 'Ask in quite a large number of places'. 要 得 YAO^4 DE^2, satisfactory. satisfactory.

他回來的時候說

485 When he came back he said,

This is the first part of the sentence, continued in 486.

銀子今天換得倒二十二吊的光景

486 Silver can be changed to-day at about twenty-two thousand cash.

的 光 景 DY^2 GWANG^1 GIN^3, about; a common idiom; the phrase is placed usually at the end of the sentence, as here. The word 錢 TSIEN^2, cash, is understood after 吊 DIAO^4.

有一家只出二十一吊七

487 One shop would pay only twenty-one thousand seven hundred.

有 一 家 YIU^{3} I^{2} GIA^{1}, there was one family; here 'one firm' or 'one shop'; 只 GĪ^{3}, only; 出 CHU^{2}, to come out, to go out; here 'to pay out'.

又有一家出二十一吊八

488 There was another firm that offered twenty-one thousand eight hundred.

These prices are per ten tæls, or ounces of silver, of course. Note the ending of the sentence with 八 BA^{2}, eight; 'hundred' is understood after it, in both this sentence and the one above.

有一個米粮舖答應了二十二吊錢

489 There was a provision shop that agreed to twenty-two thousand cash.

米 MI^{3}, rice; 粮 LIANG^{2}, provisions; 舖 PU^{4}, shop; 答 應 DA^{2} YIN^{4}, answered, agreed to.

說的是銅元嗎,小錢

490 Was it coppers you agreed on, or small cash?

Lit., 'Talked was coppers or, etc.' 說 的 SHO^{2} DY^{2}, talked, argued.

小錢、他包沒得少數

491 Small cash; he guarantees that there will be no short-count.

包 BAO[1], to guarantee, to wrap up; 少數 SHAO[3] SU[4], short-count or shortage, not technical "deficiency" allowed by custom.

有十六個底

492 There would be sixteen cash deficiency.

Note the idiom by which the 子 DZ[3] is dropped at the end; I don't know why, except that it may be for brevity.

先生換好多銀子

493 How much silver do you wish to change?

That is to say, how many tæls? A tæl is an ounce.

我只換一錠

494 I wish to change a ten-tæl piece only.

錠 DÍN[4], a ten-tæl lump, which weighs anywhere from nine to eleven tæls. It is never calculated to make these "ten tæl lumps" weigh exactly ten tæls. Each lump has to be weighed at least once by every individual who handles it.

這一錠、重九兩六錢八

495 This lump weighs nine tæls and sixty-eight cents.

Note the absence of any verb. It is not required by Chinese idiom.

你可以請一個人幫忙挌回來

496 You may hire a man to help you carry the cash back.

請 TSIN[3], here 'to hire'; 幫忙 BANG[1] MANG[2], to help, in the commonest sense; very much used; 挌 LAO[3], to carry on the shoulder, as one does a hoe or other similar utensil; 回來 HWEI[2] LAI[2], to return, to come home. One string of the old-fashioned small cash weighs ten or twelve pounds.

錢挌回來了

497 The cash has been brought home.

王長興，這個錢不對

498 Wang Chang-Hsin, this cash is not right.

這個錢 DJE[4] GO[4] TSIEN[2], *lit.*, this one cash, but here used in the sense of 'this cash'; 不對 BU[2] DUI[4], not correct, not right, will not do.

毛錢多得很

499 The spurious cash is very numerous.

毛錢 MAO[2] TSIEN[2], spurious cash, the very thin, rough, small cash introduced among the good cash exactly as any adulterant is introduced into any otherwise good article of commerce. The effect is, of course, to reduce the value of the whole; but this gives numberless opportunities for argument and haggling, with the possibility of slightly increased profit to some one,—and corresponding loss to another.

他說使不脫的包換

500 He said that he would guarantee to change any that proved unusable.

This forms the plausible argument of the smooth-talking cash-shop dealer. 使不脫的 SHÏ[3] BU[2] TO[2] DY[2], with 錢 TSIEN[2] understood at the end, *lit.*, 'use not part from'; *i.e.* unable-to-get-rid-of cash; 包換 BAO[1] HWAN[4], guarantee exchange. Again he trusts to the lack of time or of patience or of both, in his customers.

要不得

501 That is very bad; or, That will not do.

A very common and very strong phrase. Food may not be very tasty, yet eatable, and we might say it is 不大好 BU[2] DA[4] HAO[3]; if it were still less pleasant, almost unusable, we might call it bad, 不好 BU[2] HAO[3]; if it is spoiled and quite unusable, we say it is 要不得 YAO[4] BU[2] DE[2], very bad, and must be thrown out. This series of phrases may be applied to conduct in a very similar way.

你曉得我們沒有用毛錢

502 You know we are not in the habit of using spurious cash.

沒有用毛錢 MU[2] YIU[3] YUNG[4] MAO[2] TSIEN[2], logically should be 'have not used spurious cash'; but here it has the force of the translation given.

爲咪子換這麼多毛錢來

503 Why have you accepted (in exchange) so much spurious cash?

Lit., Why exchanged so much spurious cash come? 爲啥子 WEI⁴ SHA⁴ DZ³, common colloquial for 爲甚麼 WEI⁴ SHEN⁴ MO³, why. 這麼多 DJE⁴ MO³ DO¹, thus much, this much.

把連一下要拷轉去掉

504 You may take the whole lot back and exchange it.

把連一下 BA³ LIEN² I² HA⁴, all, the whole lot; 拷轉去 LAO³ DJWAN³ CHŪ⁴, carry back on your shoulders; 掉 TIAO³, to change, to exchange; constantly interchanged with 換 HWAN⁴.

第二次拷錢回來了

505 The cash has been carried home the second time.

第二次 DI⁴ ER⁴ TSÏ⁴, the second time; also 第二回 DI⁴ ER⁴ HWEI², same meaning. Both very common.

王長興，可以把這一吊錢拿來數過

506 Wang Chang-Hsin, you may take this string of cash and count it.

一吊錢 I² DIAO⁴ TSIEN², one string of cash, one thousand cash. What is the force of the 拿來 LA² LAI²? It is just 'bring' or 'bring here', and seems to have some sense of defining or specially denoting this particular one thousand cash. It might be omitted without seriously harming the sentence.

數得好多

507 How many do you count? Or, How many are there?

纔九百七十二個錢

508 There are only nine hundred and seventy-two cash.

纔 TSAI^2, only, which varies somewhat from its usual meaning of 'then and not till then'. 有 YIU^3, there are, understood after 纔 TSAI^2.

這是怎個的

509 How is this?

A very common colloquial idiom, much used in Chengtu. 怎個的 DZA^2 GO^4 DY^2, how, but this 'how' is expressed with terrific emphasis in this idiom. One might say, 'How in the world?' It may be also translated 'why', as 昨天怎個沒有來 DZO^2 TIEN^1 DZA^2 GO^4 MU^2 YIU^3 LAI^2, 'Why did you not come yesterday?' This is the character DZEN^3 in the phrase 怎麼樣 DZEN^3 MO^3 YANG^4, very common in the scripture, and to a certain degree in speech.

扣了十六個錢的底，還要爭十二個錢

510 After deducting sixteen cash deficiency, there are still twelve cash lacking.

底 DI^3, recognized 'deficiency'; 要 YAO^4, will; seems as thrown in here from force of habit; logically the sentence is better without it. 爭 DZEN^1, lacks, to lack. ~~This character is borrowed for its sound, as indicated by the 日 added to it on the left. There is no proper character for it.~~ These twelve cash are what are ordinarily called 'short count' or 'shortage', which is unrecognized and unregulated, by any custom, and always results from an attempt to defraud.

還要拢轉去

511 You must carry it back again.

還 HAI[2], still, yet, again; often read HWAN[2], and sometimes so spoken. 拢轉去 LAO[3] DJWAN[3] CHÜ[4], carry back.

我跟掌櫃說一下、

512 I shall talk to the proprietor

跟 GEN[1], to; same in this usage exactly as 給 GE[1], perhaps not quite so much used as 給 GE[1]. This sentence is spoken by the servant, and finished in 513.

請他補、使得嗎

513 and ask him to make it up; will that do?

That is, he proposes to ask the proprietor to make up the 'shortage', not the 'deficiency'. His fraud is discovered, and he is to be asked to make good; but he will not be chagrined, except at having failed to make that little profit. He can always plausibly explain the matter as the oversight of his clerk! 補 BU[3], to mend, to make up a shortage; 使得嗎 SHÏ[3] DE[2] MA[1], will that do? Very common, and usable in all sorts of situations.

還是使得

514 Yes, that will do.

This answer on the part of the master to his servant implies that the course suggested is an alternative to some other possible course. This is shown in the two characters 還是 HAI[2] SHÏ[4], still is.

那個說小錢不淘氣

515 Who says that small cash are not annoying!

那個 LA^{3} GO^{4}, who; 淘氣 TAO^{2} CHI^{4}, annoying, irritating. Very common.

LESSON 17. 第十七課

擦燈

Cleaning the Lamp

擦燈

516 Cleaning the lamp.

擦 TSA[2], to rub; 燈 DEN[1], a lamp, lamps.

趙興順、可以過來一下

517 Djao Hsin-Shwen, come here a minute.

過來一下 GO[4] LAI[2] I[2] HA[4], 'come here a little', about the pleasantest way of calling a servant to one, especially with the 可以 KO[3] I[3] prefixed to it.

我要教你擦燈

518 I want to teach you to clean lamps.

教 GIAO[1], to teach; remember the first tone for this word, when used thus in familiar conversation.

先把玻璃罩子、玻璃筒筒、取下來

519 First take off the glass shade and the glass chimney.

玻璃 BO[1] LI[2], glass, the material; 罩子 DJAO[4] DZ[3], lamp globe or shade; 筒筒 TUNG[2] TUNG[1], *lit.*, tube, the glass tube, *i.e.* the glass chimney. The average Chinese coolie will apply the one word 罩子 DJAO[4] DZ[3] to both shade and chimney, resulting in confusion. These are terms that we have to teach them, because lamps are only now being introduced, and they have as yet no fixed terms of their own. 取下來 CHÜ[3] HSIA[4] LAI[2], to take off, to take down, as a garment or a hat off a nail.

把燈眼蓋蓋車脫

520 Unscrew the cap of the lamp-hole

燈眼 DEN[1] YEN[3], lamp hole, the opening through which oil is poured; 蓋蓋 GAI[4] GAI[1], cap, cover; note change of tone of duplicated character, for the sake of euphony. 車 CHE[1], to turn; 脫 TO[2], off, to come off.

拿廠子插進去

521 Bring the funnel and stick it in.

廠子 CHANG[3] DZ[3], funnel; also sometimes called 漏斗 LOU[4] DOU[3]. 插 CHA[2], to stick into, as a post into the ground, a flower in a vase, a funnel into an opening.

上滿油

522 Fill it full of oil.

上 SHANG[4], to fill; 上燈 SHANG[4] DEN[1], to fill the lamps; 上鐘 SHANG[4] DJUNG[1], to wind the clock; 上油 SHANG[4] YIU[2], to fill with oil. 滿 MAN[3], full.

油不要上滿很了

523 Do not fill it too full!

油 YIU[2], oil, may be omitted in the English translation. 很 了 HEN[3] LIAO[3], too.

又把蓋蓋車上去

524 Now screw the cap on.

車 上 去 CHE[1] SHANG[4] CHŪ[4], screw on go, to screw on.

這一下子、把燈心子車上來

525 Now then turn up the wick.

燈 心 子 DEN[1] SIN[4] DZ[3], lamp wick; the character 心 SIN[4] comes about as near as we can get to the meaning we want but the tone has to be changed to fourth, to accord with the way it is spoken. 車 上 來 CHE[1] SHANG[4] LAI[2], turn up come.

用指拇、把燈花拈乾淨、把心子弄齊

526 With your fingers pinch the burnt wick off clean, and make the wick even.

Lit., 'With fingers take burnt wick pinch clean; take wick make even'. 指 拇 GĪ[3] MU[3], fingers; 燈 花 DEN[1] HWA[1], burnt wick, *lit.*, lamp flower; 弄 LUNG[1], to make, to cause to be; 齊 TSI[2], even, together.

不用剪刀剪

527 Do not use the scissors to cut (the wick) off.

剪刀 DZIEN^{3} DAO^{1}, scissors; 剪 DZIEN^{3}, to cut with scissors.

爲咪子不用剪刀

528 Why should I not use the scissors?

用剪刀費心子

529 If you use the scissors you will waste the wick.

費 FEI^{4}, to waste; 枉費 WANG^{3} FEI^{4}, is the dissyllabic form; a very common word meaning 'to waste' is 遭踏 DZAO^{1} TA^{2}; in fact it is much more used than 枉費 WANG^{3} FEI^{4}.

二則,剪不倒那麼勻淨

530 Furthermore, you cannot cut so evenly with the scissors.

二則 ER^{4} DZE^{2}, in the second place, furthermore; 剪不倒 DZIEN^{3} BU^{2} DAO^{3}, cannot cut (with scissors); 勻淨 YUIN^{2} DZIN^{4}, evenly, uniformly.

把龍頭擦乾淨

531 Rub the burner clean.

龍頭 LUNG^{2} TOU^{2}, the lamp-burner; this is one of two or three names that may be adapted for 'burner' in Chinese; *lit.*, 'dragon-head'.

把燈壺脚脚擦乾淨

532 Rub the foot of the lamp clean.

Lit., 'the foot of the lamp-bowl'. 壺 FU^{2}, bowl of the lamp; it is the 'pot' of teapot, 茶 壺 CHA^{2} FU^{2}.

用乾淨帕子，把玻璃筒筒擦乾淨

533 With a clean cloth wipe the lamp chimney clean.

乾 淨 帕 子 GAN^{1} DZIN^{4} PA^{4} DZ^{3}, clean cloth; 擦 TSA^{2}, to rub, to wipe.

裏外吹點氣，就好擦

534 Inside and outside blow your breath, and it will be easy to clean.

裏 外 LI^{3} WAI^{4}, inside outside; 吹 CHUI^{1}, to blow; 氣 CHI^{4}, breath; 就 好 擦 DZIU^{4} HAO^{3} TSA^{2}, then (it will be) good (to) rub, *i.e.* it will be easy to clean.

把燈罩子擦乾淨

535 Rub the shade clean.

把燈筒燈罩安起

536 Put chimney and shade in place (on the lamp).

安 起 NGAN^{1} CHI^{3}, to put in place.

全燈擦得乾乾淨淨的

537 The whole lamp is rubbed perfectly clean.

全 CHUEN^{2}, the whole, entire; 擦 得 TSA^{2} DE^{2}, logically 擦 的 TSA^{2} DY^{2}, but the former is what seems to be used most. The duplication of

the characters in the word meaning 'clean' expresses emphasis; hence 'perfectly clean'.

把燈端去擱在原處

538 Carry the lamp away and put it where it belongs.

端 DWAN[1], to carry, with arms extended in front as one carries a lamp; 擱在原處 KO[4] DZAI[4] YUEN[2] CHU[4], put in original place, *i.e.* 'where it belongs'.

回回要把細得很

539 You must be very careful every time

把細 BA[3] SI[4], careful; 得很 DE[2] HEN[3], very, extremely.

不要把玻璃打爛

540 lest you break the glass.

This is really the continuation of 539, although worded as though it were an independent sentence. It is literally, 'Don't break the glass'. 打爛 DA[3] LAN[4], to strike broken, to break.

常用的燈、天天都要擦

541 The lamps in constant use are to be cleaned every day.

常用的燈 SHANG[2] YUNG[4] DY[2] DEN[1], *lit.*, the constantly-used lamps. 擦 TSA[2], rubbed, *i.e.* cleaned.

或者隔一天上油、都使得

542 Perhaps if they are filled with oil every other day, that will do.

或者 HWE[2] DJE[3], perhaps; which is rather a better word for 'perhaps' than 恐怕 KUNG[3] PA[4]. The Chinese do not make use of any word meaning 'perhaps' so much as we do. 隔一天 GE[2] I[2] TIEN[1], separate one day, *i.e.* every other day; 上油 SHANG[4] YIU[2], to fill with oil; 都使得 DU[1] SHĬ[3] DE[2], that will do, that will answer the purpose.

LESSON 18. 第十八課

洗碗

Washing Dishes

洗碗

543 Washing dishes.

碗 WAN[3], a bowl, bowls; here expanded to the more general meaning of 'dishes'.

王長興,把碗收完了沒有

544 Wang Chang-Hsin, have you cleared away all the dishes?

收 SHOU[1], to receive, to clear away; 完了 WAN[2] LIAO[3], finished.

收完了

545 I have cleared them all away.

先要裝在洗碗盆子頭

546 You must first put them into the dish-basin.

裝 DJWANG[1], to put into, see 354. 洗碗盆子 SI[3] WAN[3] PEN[2] DZ[3], wash bowl basin, *i.e.* 'dish-basin'. 在頭 DZAI[4] TOU[2], with 裏 LI[3] understood between, = inside.

倒開水在高頭

547 Pour boiling water on them.

倒 DAO^{4}, to empty; 開水 KAI^{1} SHUI^{3}, boiling water; 在高頭 DZAI^{4} GAO^{1} TOU^{2}, on the top of; also 在上頭 DZAI^{4} SHANG^{4} TOU^{2}, same meaning.

用洗碗帕子，一個一個的洗

548 With the dish-cloth wash them one by one.

洗碗帕子 SI^{3} WAN^{3} PA^{4} DZ^{3}, wash bowl cloth, *i.e.* dish-cloth.

水燙，就好洗乾淨

549 If your water is hot, it will be easy to wash them clean.

燙 TANG^{4}, to scald, to burn by means of hot water or any hot article. 'If' is understood.

把碗燙過，又好擦光生

550 If you scald your dishes, you will also be able to polish them easily.

擦光生 MA^{2} GWANG^{1} SEN^{1}, to wipe smooth, *i.e.* to polish.

洗出來了，就用擦碗帕擦乾

551 When you have washed them, use the tea-towel to wipe them dry.

'When' is understood. 洗 出 來 了 SI³ CHU² LAI² LIAO³, washed come out, *i.e.* when they have passed through the washing stage. 用 YUNG⁴, to use; 擦 碗 帕 MA² WAN³ PA⁴, wipe dish cloth, *i.e.* the tea-towel; 擦 乾 MA² GAN¹, to wipe dry.

盤子一個一個的擦

552 Wipe the plates one by one.

盤子 PAN² DZ³, plates. Sometimes this word, plates, is used as a general name for 'dishes' instead of bowl. Either will do.

不可兩個兩個的擦

553 You must not wipe them two at a time;

不 可 BU² KO³, you must not; 兩 個 兩 個 的 LIANG³ GO⁴ LIANG³ GO⁴ DY², two two, *i.e.* two at a time.

帕掉下來打爛

554 I fear you will drop them and break them.

怕 PA⁴, (I) fear; 掉 下 來 DIAO⁴ HSIA⁴ LAI², drop down come, *i.e.* drop to the floor; 打 爛 DA³ LAN⁴, to break.

盤子要擦來發光

555 The plates are to be wiped until they shine.

光 GWANG¹, light. 擦 來 MA² LAI², somewhat similar to 拿 來 LA² LAI² in 506; the LAI² here helps the MA² to get away from the monosyllable. Note how so many of these sentences begin with the noun, the most important word in the sentence.

花的要不得

556 It will not do to have them streaked.

花的 HWA^{1} DY^{1}, *lit.*, flowered; here 'streaked', see 169.

擦完了、就撿在櫃子頭

557 When the dishes are all wiped, you may put them away in the cupboard.

的時候 DY^{2} SHÏ^{2} HOU^{4}, when, is understood after 了 LIAO^{3}; 撿 GIEN^{3}, to put away; 櫃子 GWEI^{4} DZ^{3}, cupboard, see 188.

刀叉調羹、各撿各處

558 Knives, forks and spoons, each (sort) is to be put away in its own place.

刀 DAO^{1}, knives; often with a DZ^{3}, 刀子 DAO^{1} DZ^{3}; 叉 CHA^{1}, or 叉子 CHA^{1} DZ^{3}, forks; 調羹 TIAO^{2} GEN^{1}, spoons. 各撿各處 GO^{2} GIEN^{3} GO^{2} CHU^{4}, *lit.*, 'each put away each place'.

擦碗帕、萬不可拿來擦甚麼髒東西

559 Tea towels must not under any circumstances be used to wipe any dirty thing.

萬 WAN^{4}, here an emphatic particle; 甚麼 SHEN^{4} MO^{3}, any, when not interrogative; if interrogative, 'what'. 髒 DZANG^{1}, dirty.

稍微有一点髒、就要拿去洗

560 If (an article) is the least bit dirty, then it must be taken away and washed.

稍微 SHAO[1] WEI[2], a very little; 有一点髒 YIU[3] I[2] DIEN[3] DZANG[1], there is a little dirt, or 'a little dirty'; 拿去洗 LA[2] CHÜ[4] SI[3], take away and wash it.

擦碗帕用過、就晾起

561 When you have finished using a tea towel, you must hang it up.

用過 YUNG[4] GO[4], used, *i.e.* have finished using; 晾起 LANG[4] CHI[3], or 晾起 LIANG[4] CHI[3], to hang up to dry.

把洗碗帕洗乾淨晾起

562 Wash the dish-cloth clean and hang it up to dry.

把洗碗水倒了

563 Empty your dish-water.

把洗碗盆、洗乾淨掛起

564 Wash the dish-pan clean and hang it up.

Note that the dish-basin is 'hung up', not 'hung up to dry' like the cloths.

LESSON 19. 第十九課

厨房

The Kitchen

厨房

565 The kitchen.

厨房 CHU^{2} FANG^{2} is a rather more polished term than 竈房 DZAO^{4} FANG^{2}, but either is usable.

王長興，我給你說個話

566 Wang Chang Hsin, I want to speak a word to you:

我們這個厨房常常要乾淨

567 This kitchen of ours must always be kept clean.

我們這個厨房 NGO^{3} MEN^{2} DJE^{4} GO^{4} CHU^{2} FANG^{2}, we this kitchen, *i.e.* this kitchen of ours. 常常 SHANG^{2} SHANG^{2}, the book word for 'always', but quite usable, although 長行 CHANG^{2} HSIN^{2} is more frequently heard. Note that the verb 'kept' is not expressed in Chinese.

地陣，天天都要洗

568 The floor is to be washed every day.

打雜的可以洗地陣

569 The coolie may wash the floor.

光是要你擔嫌

570 But I want you to bear the responsibility.

光 是 GWANG$^{1}_{4}$ SHÏ^{4} only is, *i.e.* 'only that' or 'but'; 擔 DAN^{1}, to carry a load with the shoulder-pole, therefore 'to bear'; 嫌 HSIEN^{2}, dislike, hate, suspicion; hence 'responsibility'.

灶給家具,你一個人經佑

571 For the cook stove and utensils you must be solely responsible.

灶 DZAO^{4}, cook-stove; 家 具 GIA^{1} GŪ^{1}, utensils; 具 GŪ^{1} is read in the fourth tone, but constantly spoken in the first, as here marked. 你 一 個 人 NI^{3} I^{2} GO^{4} REN^{2}, you one man, *i.e.* you alone, you solely; 經 佑 GIN^{1} YIU^{1}, to look after, to take care of; very common.

家具常常要乾淨

572 The utensils must be always kept clean.

See 567.

或掛在壁頭上

573 They may be either hung on the wall,

或撿在櫃子頭

574 or put away in the cupboard;

或在格格上𠯿倒

575 they may be placed upside down on the shelves.

格 格 GE^{2} GE^{2}, shelves; 𠯿 倒 KOU^{2} DAO^{3}, to place with mouth downwards, *i.e.* upside down. This character 𠯿 KOU^{2} is a borrowed or adapted one.

或撿在抽屜裏頭

576 or put away in drawers;

抽 屜 CHOU^{1} TI^{2}, a drawer or drawers in a cupboard.

總要常常撿得歸歸一一的

577 but in any case they must be put away very neatly.

The duplication of the characters in the last word, meaning neat or neatly, puts much emphasis into it.

不要邋遢

578 Do not be slovenly!

邋 遢 LA^{2} TA^{2}, slovenly, usually implying dirtiness as well.

還有個話

579 I have still another word (to say to you):

厨房各樣家具,常常要撿在一定的地方

580 Every kind of kitchen utensil is to be always put away in a definite place.

一定的 I[2] DIN[4] DY[2], definite, fixed; 地方 DI[4] FANG[1], place. Note how this sentence starts with 'kitchen', the most important general noun in it; then follows up with 'utensil', second noun in importance; and then proceeds to remark about these things.

不可亂擱

581 You must not leave them in confusion.

亂 LWAN[4], confusion, recklessness. 擱 KO[4], to place; translated rather freely as 'leave'.

不要天天掉地方

582 You must not change the places (of utensils) daily.

掉 TIAO[3], to change, to exchange; read DIAO[4], to drop, to fall to the ground, to lose.

你聽清楚沒有

583 Do you understand clearly?

聽 TIN[1], to hear, to understand, to hear with the understanding; 清楚 TSIN[1] TSU[3], clearly, distinctly.

LESSON 20. 第二十課

擺棹子

Setting the Table

擺棹子

584 Setting the table.

擺 BAI[3], to spread, to swing back and forth, as a pendulum.

王長興,十二點鐘了,要擺棹子

585 Wang Chang Hsin, it is twelve oclock ; you should set the table.

十二點鐘了 SHĪ[2] ER[4] DIEN[3] DJUNG[1] LIAO[3], it is already twelve oclock ; the 了 LIAO[3] implies that it is *already* twelve oclock, or that it is *fully* twelve oclock.

今天擺乾淨臺帕

586 (You may) put on a clean tablecloth today.

臺帕 TAI[2] PA[4], tablecloth.

又擺乾淨手巾

587 (I want you to) also put on clean serviettes.

手巾 SHOU^{3} GIN^{1}, *lit.*, hand cloths, a term used by many foreigners for serviettes, although so far as the Chinese is concerned, it would do equally well for 'handkerchiefs'. It would be an advantage if some such term could be generally agreed upon for 'serviette'.

今天擺五個位子

588 Set five places today.

位子 WEI^{4} DZ^{3}, places, positions.

每位擺兩把刀子、兩把叉子

589 (At) each place, put two knives and two forks,

每位 MEI^{3} WEI^{4}, each place, with 'at' understood. 把 BA^{3}, the classifier for knife, fork, etc.

一把小調羹、一把二號調羹、一把大調羹

590 one teaspoon, one dessert spoon and one table spoon.

This is a continuation of 589.

把鹽給胡椒、擺起

591 Put on the salt and pepper.

鹽 YEN^{2}, salt; 胡椒 HU^{2} GIAO^{1}, pepper; the character 胡 HU^{2} is very largely changed to FU^{2} in West China.

把麵包盤子擺在左手邊

592 Put the bread plates on the left hand side.

麵包 MIEN^{4} BAO^{1}, bread; 左手邊 DZO^{3} SHOU^{3} BIEN^{1}, left hand side; this translation has the advantage of being perfectly literal.

把麵包、奶油、擺在中間

593 Put the bread and the butter in the centre.

奶油 LAI^{3} YIU^{2}, butter; *lit.*, milk oil; this is the generally used term; it is a good one, and is much to be preferred to the term 黃油 HWANG^{2} YIU^{2}, 'yellow oil' used by some.

把白糖、奶子、擺在師母左手邊

594 Place the sugar and milk on the mistress' left hand.

白糖 BE^{2} TANG^{2}, sugar; *lit.*, 'white sugar'; 奶子 LAI^{3} DZ^{3}, milk; this term is much to be preferred to 牛奶 NIU^{2} LAI^{3}, cow's milk, because it does not seem necessary to emphasize every time the fact that it is *cow's* milk that we are using. 師母 SĪ^{1} mu^{3}, the mistress, Mrs., Madame; *lit.*, 'leader mother'.

把茶杯、茶船子、擺在師母右手邊

595 Place the teacups and saucers at the mistress' right hand.

茶杯 CHA^{2} BEI^{1}, teacup; 茶船子 CHA^{2} CHWAN^{2} DZ^{3}, saucers; *lit.*, tea boats.

把茶壺墊擺起

596 Put the teapot stand on.

茶 壺 CHA[2] FU[2], teapot; see 532. 墊 DIEN[4], here the 'stand' on which to set the teapot; something to *put under* something else; a cushion.

把調羹罐[4]子、擺在師母面前

597 Place the teaspoon holder in front of the mistress.

罐 子 GWAN[4] DZ[3], a jug; any dish or utensil the shape of a jug; a saucepan. 面 前 MIEN[4] TSIEN[2], in front of.

把大刀子、大叉子、擺在先生的左右

598 Place the carving knife and fork on the right and left of the master.

大 刀 子 DA[4] DAO[1] DZ[3], the carving knife; 左 右 DZO[3] YIU[4], left right, *i.e.* left and right.

把鋼條擺在先生面前

599 Place the steel before the master.

鋼 條 GANG[1] TIAO[2], steel rod, the steel for sharpening the carving knife.

把玻璃杯子、擺一個在各人的右手邊

600 Place a glass tumbler at each person's right hand.

玻 璃 BO[1] LI[2], glass; 杯 子 BEI[1] DZ[3], cup,—glass cup = tumbler. 一 個 I[2] GO[4], one; 各 人 的 GO[2] REN[2] DY[2], each person's.

把椅子安好

601 Place the chairs in proper position.

椅 子 I[3] DZ[3], chairs; 安 NGAN[1], to place, to put in place; 好 HAO[3], good, right, proper.

LESSON 21. 第二十一課

擺飯

Putting the Food on the Table

擺飯

602 Putting the food on the table.

要依倒鐘點擺飯

603 You must have the food ready on time.

依倒 I[1] DAO[3], according to; 鐘點 DJUNG[1] DIEN[3], clock point, *i.e.* the time by the clock, the set time.

將將十二點半鐘，就要請大家吃飯

604 At exactly half past twelve o'clock you are to call everybody to dinner.

將將 DZIANG[1] DZIANG[1], just exactly; 請 TSIN[3], to invite, to call; 大家 DA[4] GIA[1], everybody, the whole family.

請吃飯的時候，就把大湯擺起

605 When you give the call for dinner, then put on the soup.

請吃飯 TSIN^{3} CHĪ^{2} FAN^{4}, come to dinner! 大湯 DA^{4} TANG^{1}, soup; and so 小湯 SIAO^{3} TANG^{1} is commonly used for 'gravy'. 擺起 BAI^{3} CHI^{3}, put on (the table).

一盤一盤的端來擺

606 Bring the plates (of soup) one at a time, and put them on.

一盤一盤的 I^{2} PAN^{2} I^{2} PAN^{2} DY^{1}, one plate at a time; 端來 DWAN^{1} LAI^{2}, bring, as plates are carried.

把細指拇不要嘴在湯裏頭去

607 Be careful! Don't stick your fingers into the soup!

嘴 CHĪ^{1}, a colloquial word, having just this meaning, 'to stick in', or 'to stick out' as one's tongue. This character is borrowed for sound and tone.

跟倒拿氷水來

608 Bring the cold boiled water immediately afterwards.

跟倒 GEN^{1} DAO^{3}, immediately; 冰水 BIN^{1} SHUI^{3}, *lit.*, iced water or ice water. It is true that we have no such thing in this part of China, but this is a convenient term used by many to distinguish the drinking water which has been boiled and then cooled. At the same time we may get 'to cool' from 氷 BIN^{1}, which ordinarily means 'to freeze'; hence we may interpret 冰水 BIN^{1} SHUI^{3} as 'to cool water', or 'cooled water'.

給各人倒一杯氷水

609 Pour out a glass of cold water for each one.

Lit., For each person empty one glass cold water.

王長興,我給你說個要緊的話

610 Wang Chang Hsin, I have an important word to say to you:

Lit., I tell you important words. 給你說 GE[1] NI[3] SHO[2]. to you say, *i.e.* 'tell you'; 要緊 YAO[4] GIN[3], important.

端玻璃杯子的時候

611 When you carry a tumbler,

端 DWAN[1], to carry, as a glass or a cup, or a lamp. This is a part of 610 and 612.

要端底下半節

612 you should take hold of the lower part;

Here 端 DWAN[1] has the sense of 'take hold of'; 底下 DI[3] HSIA[4], below; 半節 BAN[4] DZIE[2], half length, half portion.

不可端倒口口

613 you must not grasp it near the top.

口口 KOU[3] KOU[3], mouth, lip, *i.e.* near the opening or top.

爲啥子

614 Why?

因爲要愛乾淨

615 Because you must pay attention to cleanliness;

因 爲 YIN[1] WEI[4], because; 愛 NGAI[4], to love, to be fond of; 愛 乾 淨 NGAI[4] GAN[1] DZIN[4], *lit.*, 'to be fond of being clean' or 'to be fond of cleanliness'.

因爲口口要進人的嘴

616 (and) because the edge of the tumbler must enter a person's mouth.

口 口 KOU[3] KOU[2], mouth, lip, edge of the tumbler; the second character of this phrase 口 口 KOU[3] KOU[2] almost always drops into the *second* tone, for euphony's sake. 進 DZIN[4], to enter; 嘴 DZUI[3], lips, mouth, spout of a kettle.

還有一個事要說一下

617 There is another matter of which I wish to speak:

一 個 事 I[2] GO[4] SĪ[4], a matter, an affair; 說 SHO[2], to speak, to talk, to talk about.

端茶杯的時候

618 When you carry teacups,

萬不可把指拇嘛進去

619 you must not under any circumstances stick your fingers into them.

Compare 607.

要端在杯子的外頭

620 You must grasp the outside of the cup.

Lit., Must carry on cup's outside.

人家把大湯吃完了

621 (When) people have eaten their soup,

人家 REN[2] GIA[1], a person, people; very common.

就把湯盤收了

622 then take away the soup plates.

收了 SHOU[1] LIAO[3], to take away; *lit.*, 'taken away'.

跟倒把肉給菜，擺在先生面前

623 Then immediately place the meat and vegetables before the master.

肉 RU[2], meat; constantly corrupted to ROU[4], a change of both sound and tone. 菜 TSAI[4], vegetables.

王長興，我舀一盤

624 Wang Chang Hsin, as I serve the plates,

舀 YAO[3], to ladle out, to serve on a plate.

你就端一盤給人家

625 you are to carry them to people.

把細，指拇不要嘛進菜裏頭去

626 Be careful! Do not stick your fingers into the vegetables.

Compare 607 and 619.

菜吃完了，把盤子收咯

627 (When) the vegetables have been eaten, you are to take away the plates.

把點心端來

628 Bring in the dessert.

點心 DIEN^{3} SIN^{1}, dessert, confectionery.

又一盤一盤的端給人家

629 Again you are to carry it to people plate by plate.

點心吃完了，把盤子收咯

630 When the dessert has been eaten, take away the plates.

把水果，乾果，端來

631 Bring the fruit and nuts.

水果 SHUI^{3} GO^{3}, *lit.*, 'water fruit', fruit; 乾果 GAN^{1} GO^{3}, nuts, *lit.*, 'dry fruit'.

煞角，把東西一下收了

632 Finally you may take everything away.

煞角 SHA^{2} GO^{2}, finally, finished; the characters can scarcely be explained, but it is a well-known phrase found in the big dictionaries, and is in common use in speech.

把臺帕摺起，放在抽屜裏頭

633 Fold up the tablecloth and put it away in the drawer.

臺帕 TAI^{2} PA^{4}, tablecloth; 摺起 DJE^{2} CHI^{3}, to fold up; 抽屜 CHOU^{1} TI^{2}, a drawer in table or any kind of furniture.

臺帕，要依倒原來的縐縐摺起

634 You must keep to the original crease in folding the tablecloth.

依倒 I^{1} DAO^{3}, according to; 縐縐 DZUNG^{4} DZUNG^{1}, crease, wrinkle; note change of tone in the second character of the duplication.

不可亂摺

635 You must not fold it regardless of the creases.

摺臺帕的時候，手要十分乾淨

636 When you fold the tablecloth, your hands must be perfectly clean.

十分 SHĬ^{2} FEN^{1}, ten-tenths, *i.e.* perfect or perfectly.

王長興，這個話要緊

637 Wang Chang Hsin, this is a very important rule:

話 HWA^{4}, word, words; here translated 'rule'.

弄飯的人,手要常常洗得乾乾淨淨的

638 The person who prepares food must have his hands always washed very very clean.

弄飯 LUNG[1] FAN[4], to prepare food, a very general expression; common.
Lit., "hands must always (be in the condition of) washed very clean".

LESSON 22. 第二十二課

弄蛋

Cooking Eggs

弄蛋

639 Cooking eggs.

弄 LUNG[1], to cook, to prepare, to repair; 蛋 DAN[4], eggs. It is not necessary to say 鷄蛋 GI[1] DAN[4], hen's eggs, every time.

我們用的、盡都是雞蛋

640 We always use hen's eggs.

Lit., The we-use (eggs) entirely all are hen eggs. The whole phrase 我們用的 NGO[3] MEN[2] YUNG[4] DY[2], modifies the word, 蛋 DAN[4] understood after 的 DY[2]. 盡 DZIN[4], entirely, wholly; 雞 GI[1], hen.

鴨蛋、鵝蛋、不買

641 You need not buy duck eggs or goose eggs.

鴨蛋 YA[2] DAN[4], duck eggs; 鵝蛋 WO[2] DAN[4], goose eggs; 不買 BU[2] MAI[3], not buy, *i.e.* do not buy.

二則、陳蛋用不得

642 Furthermore, we cannot use stale eggs.

二 則 ER^{4} DZE^{2}, in the second place, furthermore; 陳 CHEN^{2}, stale; 用 不 得 YUNG^{4} BU^{2} DE^{2}, use not can, *i.e.* cannot be used.

要回回留心買新鮮的

643 You must pay close attention every time to the buying of fresh ones.

留 心 LIU^{2} SIN^{1}, pay attention; 新 鮮 SIN^{1} SIEN^{1}, fresh. as eggs or any other article of food. The character 鮮 SIEN^{1} is also read SŪEN^{3}, and in this sound and tone means few, rare, seldom.

早飯吃的蛋、輪流弄

644 Our breakfast eggs you are to prepare in various ways in turn.

Lit., Breakfast-eaten eggs in turn prepare. 輪 流 LEN^{2} LIU^{2}, in turn, by turns.

譬如、今天煮蛋

645 For instance, to-day you may boil the eggs.

譬 如 PEI^{4} RU^{2}, for instance, for example; 煮 DJU^{3}, to boil.

明天煎蛋

646 To-morrow you may fry the eggs.

煎 DZIEN^{1}, to fry.

後天炒蛋

647 Day after to-morrow, you may scramble the eggs.

炒 CHAO[3], to scramble; this character really is another word meaning 'to fry' or 'to roast'; but since the food to be fried is usually well stirred in the process, this word comes about as near as any we can find to an equivalent of our 'scramble'.

萬後天煮開水蛋

648 The day after the day after to-morrow, you may poach the eggs.

萬後天 WAN[4] HOU[4] TIEN[1], the day after the day after to-morrow, a very convenient term in constant use; 煮 DJU[3], to boil; 開水蛋 KAI[1] SHUI[3] DAN[4] hot water eggs, *i.e.* 'boil hot water eggs', poached eggs. This is a device to distinguish from the ordinary 煮蛋 DJU[3] DAN[4], to boil eggs in their shells. 煮開水蛋 DJU[3] KAI[1] SHUI[3] DAN[4] is a foreign-made expression, but 煮荷包蛋 DJU[3] HO[2] BAO[1] DAN[4] is entirely Chinese colloquial, and may be preferred. Because the Chinese method of poaching eggs varies in different ways, the former expression has been introduced.

煮蛋，就是煮渾的

649 (In order to) boil eggs, that is to boil them in the shell,

煮渾的 DJU[3] KWEN[2] DY[1], boil whole, *i.e.* in the shell. The character 渾 here pronounced KWEN[2], is more often read HWEN[1], turbid, or HWEN[2] confused, chaotic. It is also used in speech in these senses and pronunciations. 649-652 make one long sentence.

先把水煮開

650 (you should) first bring the water to the boil,

煮開 DJU[3] KAI[1], to boil open, to boil boiling, *i.e.* to bring to the boil.

纔把蛋放下去

651 and then put the eggs in;

放 下 去 FANG[1] HSIA[4] CHÜ[4], to place go down go, *i.e.* 'to place down in the water'.

看倒鐘,煮三分半,就舀出來

652 watch the clock, boil them three minutes and a half, and then ladle them out.

看 倒 鍾 KAN[4] DAO[3] DJUNG[1], look at the clock; this sounds like an unnecessary injunction, but not for Chinese servants who are not used to doing things accurately, and who do not realize the value of half minutes. 三 分 半 SAN[1] FEN[1] BAN[4], three minutes half; 舀 YAO[3], to ladle.

蛋回回都要煮得嫩

653 Eggs should always be boiled soft.

嫩 LEN[4], soft, tender. This word is applied to any kind of food, and to uncooked meat, for instance; also to live produce. *E.g.*, Buy a tender chicken, 買 個 嫩 雞 MAI[3] GO[4] LEN[4] GI[1].

煎蛋,先把平鍋坐熱

654 In frying eggs, you must first set the frying-pan (on the stove) till it is hot.

平 鍋 PIN[2] GO[1], level fry-pan, *i.e.* the frying-pan, which has a flat level bottom instead of a deeply concave one like the Chinese 鍋 GO[1], fry-pan. 坐 熱 DZO[4] RE[2], to set hot, *i.e.* to set on the fire till it is hot.

放一點猪油，或奶油

655 Put in a little lard or butter.

猪油 DJU[1] YIU[2], pig oil, lard; 奶油 LAI[3] YIU[2], milk oil, butter.

把蛋，一個一個的打在茶船子頭

656 Break the eggs one by one into a saucer.

打 DA[3], to strike, to break open; 茶船子 CHA[2] CHWAN[2] DZ[3], saucer; 在……頭 DZAI[4]…… TOU[2], with 裏 LI[3] understood between, = inside.

不十分新鮮，就不要

657 Unless (they are) perfectly fresh, you must not use them.

不十分 BU[2] SHÏ[2] FEN[1], not ten-tenths, = not perfectly; 不要 BU[2] YAO[4], not want, the eggs are not wanted.

好的，就倒在平鍋裏頭

658 Empty the good ones into the frying-pan.

好的 HAO[3] DY[1], the good ones. 倒 DAO[4], to empty.

要不要的，鏟點油在蛋面上

659 Every now and again scoop a little of the grease on top of the eggs.

鏟 CHWAN^{3}, to shovel, because the Chinese cook uses a diminutive iron shovel for all such purposes, instead of a spoon; 點 DIEN^{3}, a little; 油 YIU^{2}, oil, grease.

不要煎老咯

660 Do not fry them hard.

老 LAO^{3}, hard, the opposite of 嫩 LEN^{4}, tender, soft.

鏟在盤子上、端給人家

661 Lift them out on a plate and carry them to people.

鏟 CHWAN^{3}, to shovel; we really should say 'shovel them out', because this is what the Chinese cook does; 端給人家 DWAN^{1} GE^{1} REN^{2} GIA^{1}, carry to people.

炒蛋、先問共要幾個

662 (When you) scramble eggs, first ask how many are wanted altogether.

共 GUNG^{4}, altogether.

譬如、要弄五個蛋

663 For instance if you wish to prepare five eggs,

把五個蛋、一個一個的打在茶船子頭

664 Take five eggs and break them one at a time into a saucer.

跟倒倒在大碗裏頭

665 Then empty them into a large bowl.

跟倒 GEN[1] DAO[3], immediately, which is expressed with sufficient emphasis here by 'then'; 大碗 DA[4] WAN[3], a large bowl, such as is ordinarily used, by the Chinese as a vegetable bowl. The second 倒 is in the fourth tone, and means "to empty".

用叉子把蛋攪爛和勻淨

666 With a fork stir until they are broken and thoroughly mixed.

用叉子 YUNG[4] CHA[1] DZ[3], use fork, *i.e.* 'with a fork'; 攪 GIAO[3], to stir; 爛 LAN[4], broken; 和 HO[4], to mix; 勻淨 YUIN[2] DZIN[4], evenly, uniformly.

放一點鹽

667 Put in a little salt.

鹽 YEN[2], salt.

把平鍋熱起放油

668 Heat up the spider, and put in a little lard.

熱起 RE[2] CHI[3], to warm up, to heat up; note the use of the adjective 熱 RE[2], warm, as a verb.

把一碗蛋倒在裏頭

669 Empty the bowl of eggs into it.

碗 WAN[3], bowl, in this case becomes the classifier for 蛋 DAN[4], eggs.

趕緊攪

670 Quickly stir (them).

趕 緊 GAN^{3} GIN^{3}, quickly, hurry.

不歇氣的攪

671 Stir without cessation.

不 歇 氣 的 BU^{2} HSIE^{2} CHI^{4} DY^{2}, lit:—'not rest breath', without stopping.

還不得老、就鏟出來、端給人家

672 Before they have become hard, ladle out and carry them to people (*i.e.* to those who are waiting at the table).

煮開水蛋

673 (To) poach eggs:

拿平鍋、倒一點水、煮開

674 Boil a little water in the frying-pan.

拿 平 鍋 LA^{2} PIN^{2} GO^{1}, get the frying-pan. This refers to a definite act, and differs markedly from the phrase 把 平 鍋 BA^{3} PIN^{2} GO^{1}, which may ordinarily be translated 'take the frying-pan'. But this 'take the frying-pan' does not mean 'grasp the frying-pan', or 'take the frying-pan in one's hands'; it is rather merely an introduction to the remark following, as to what is to be done with the frying-pan. Try not to confuse these two classes of phrases.

把蛋、一個一個的打在茶船子頭

675 Break the eggs one at a time in a saucer. See 656 and 664.

好的、纔要

676 The good ones only are to be used.

陳的、不要

677 Stale ones are not to be used.

把蛋倒在開水裏頭

678 Empty the eggs into the boiling water.

把細、蛋黃不打爛

679 Be careful not to break the yolks.

蛋黃 DAN^{4} HWANG^{2}, egg yellow, the yolk.

蛋煮合式的時候

680 When the eggs have been boiled as desired,

合式 HO^{2} SHÏ^{4}, satisfactory, agreeable, suitable.

就舀出來

681 ladle them out.

把水逼乾

682 Drain the water off (till they are) dry.

逼 BI[2], to drain off, as water from poached eggs, or from potatoes or other vegetables. 逼乾 BI[2] GAN[1], drain dry, a common phrase and useful in the kitchen. The character 逼 is borrowed for its sound and tone.

端來擺在棹子上

683 Carry them in and place on the table.

Why not use the one character 端 DWAN[1] here instead of 端來 DWAN[1] LAI[2]? We may say that the meaning is made more evident by the addition of the common word 來 LAI[2], come; but I believe that the main reason is after all the ever-present tendency to the dissyllabic word, as opposed to the monosyllabic. But here are action and reaction, for what is this tendency but the manifestation of the desire for perspicuity.

LESSON 23. 第二十三課

Cooking the Porridge

煮稀飯

煮稀飯

684 Cooking the porridge.

煮 DJU^{3}, to boil, to cook; 稀飯 HSI^{1} FAN^{4}, porridge; 'wet rice' originally, but applied by us to 'porridge'.

多一半用小麥煮稀飯

685 (We) mostly use wheat to prepare porridge.

多一半 DO^{1} I^{2} BAN^{4}, mostly, probably; 小麥 SIAO^{3} ME^{2}, wheat; 大麥 DA^{4} ME^{2}, barley; 玉麥 YÜ^{4} ME^{2}, corn.

用米或酒米，還是要得

686 Ordinary rice or glutinous rice also makes good porridge.

米 MI^{3}, ordinary rice, uncooked; 酒米 DZIU^{3} MI^{3}, *lit.*, alcohol rice, commonly known as 'glutinous rice.' *Lit.*, 'Use ordinary rice or glutinous rice still is satisfactory.'

把小麥拿來淘乾淨

687 Bring the wheat and wash it clean.

淘 TAO^{2}, to scour or wash, as rice or wheat.

過後晒乾

688 Afterwards dry it in the sun.

Lit., Afterwards sun dry.

晒不得，就在爐子頭烤一下

689 In case you cannot sun it, then bake it in the oven for a little.

Lit., 'then in stove bake a little'. 烤 爐 KAO^{3} LU^{2}, bake stove, *i.e.* oven, not necessarily used here.

烤不倒好久一下

690 It must not be baked long,—just a few moments.

The addition of the 一 下 I^{2} HA^{4}, gives some indication that the time is to be very brief.

烤硬了，不好吃

691 If baked hard, it will not taste good.

硬 NGEN^{4}, hard. 不 好 吃 BU^{3} HAO^{3} CHĪ^{2}, not good eat, *i.e.* not tasty.

將將烤乾，就是了

692 Roast it until it is just dry, and that will be right.

將 將 DZIANG^{1} DZIANG^{1}, just exactly; 就 是 了 DZIU^{4} SHĪ^{4} LIAO^{3}, and that will be right or satisfactory.

用磨子推成粗麪

693 Grind it into coarse meal in the mill.

Lit., With mill push become coarse flour. 磨子 MO^4 DZ^3, mill; 推 TUI^1, to push, to turn a mill, etc. 粗 TSU^1, coarse; 麪 MIEN^4, flour.

用罐子，把水煮開

694 Bring water to a boil in a saucepan.

罐子 GWAN^4 DZ^3, saucepan, jug, pitcher.

放一點鹽，攪化

695 Put in a little salt and stir till dissolved.

攪 GIAO^3, to stir; 化 HWA^4 to dissolve.

把麥麪，抓一把來

696 Take up a handful of wheat meal.

麥麪 ME^2 MIEN^4, wheat meal, wheat flour; 抓 DJWA^1, to grasp in the hand; 一把 I^2 BA^3, a handful.

慢慢的撅在開水裏頭

697 Let it run slowly through your fingers into the boiling water.

慢慢的 MAN^4 MAN^4 DY^1, slowly, gradually; 撅 YEN^4, to scatter a powder upon or into something, by allowing to fall from the fingers, as in this case, or as in salting food.

快很了，怕成麨麨

698 If you drop it too rapidly, I fear it will become lumpy.

麨 麨 TO^{2} TO^{1}, lumps. The second character rises into the first tone for euphony's sake.

麨麨不好吃

699 Lumps don't taste good.
See 691.

用大調羹攪勻淨

700 With a large spoon stir it till thoroughly mixed.
See 666.

現撅現攪

701 Keep stirring as you drop the meal in.

現……現 as……so; very common. Also 連 路 lien lu……連 路 lien lu; 里 路 li lu……里 路 li lu; 隨 sui……隨 sui; four methods of saying the same thing, but the first is most used.

麥麪不要撅多了

702 Do not drop too much meal in.

The sentence begins with 'wheat meal', the most important word in it.

稀飯釅了不對

703 Porridge that is too thick is not right.

釅 了 NIEN^{4} LIAO^{3}, too thick; also 'too strong' as tea.

稀了也不對

704 Neither is it right if too thin.

攪慣了、就弄得合式

705 When you have grown used to cooking it, you can make it satisfactory.

慣了 GWAN^{4} LIAO^{3}, accustomed to; 攪慣了 GIAO^{3} GWAN^{4} LIAO^{3}, 'accustomed to stirring', in which phrase the word 'stirring' is used for the whole process of cooking the porridge. 合式 HO^{2} SHÏ^{4}, satisfactory.

要長行攪、纔不得燒煳

706 You must stir constantly in order to avoid burning it.

燒煳 SHAO^{1} FU^{2}, to 'heat to burning', *i.e.* to burn, as porridge, or any other kind of food.

煮一下、就趲到爐子後頭邊

707 Boil it for a little, and then move it to the back part of the stove.

趲 DZAN^{3}, to move; 爐子 LU^{2} DZ^{3}, stove, here used for cook stove; 後頭邊 HOU^{4} TOU^{2} BIEN^{1}, behind side, the back part.

儘他在那裡、慢慢煮

708 Let it stay there, and boil slowly.

儘他 DZIN^{3} TA^{1}, let it be, let it alone, a common phrase; this illustrates the rare instances in which 他 TA^{1}, is used in reference to a thing instead of a person.

天天下午，要照這個樣子

709 You are to do like this every afternoon:

下午 HSIA^{4} WU^{3}, afternoon; 照 DJAO^{4}, according to; 這個樣子 DJE^{4} GO^{4} YANG^{4} DZ^{3}, this sort, this way.

把稀飯煮好

710 Boil the porridge until it is cooked.

拿盖盖㘝嚴

711 Put the cover on tight.

盖盖 GAI^{4} GAI^{1}; 㘝 KANG^{3}, to cover up, as with a dish cover, this character is made by adding the mouth radical to the regular character 抗 KANG, and read in the third tone. That is to say, the *character* is made to fit the *word*. 嚴 NIEN^{2}, tight, close.

第二天清早，坐開

712 Next morning early, put it on the stove till it boils.

坐 DZO^{4}, to set (as well as 'to sit'); 開 KAI^{1}, to boil, to come to the boiling point.

吃早飯的時候，就舀來擺起

713 At breakfast time ladle it out and place on the table.

LESSON 24. 第二十四課

送 信

Carrying a Letter.

送信

714 Carrying a letter.

送 SUNG[4], to carry, to send, to escort; 信 SIN[4], a letter, a note.

趙興順，過來一下

715 Djao Hsin Shwen, come here a moment.

這裏有一封信

716 Here is a letter,

封 FUNG[1], classifier for letter,

要送到老關廟

717 (which) I want taken to Lao Gwan Miao,

交丁先生

718 and given to Mr. Din.

交 GIAO[1], to deliver, to hand to.

這個本本叫信本

719 This book is called a chit-book.

本 本 BEN^{3} BEN^{3}, book, usually used in reference to a note or pass book; 叫 GIAO^{4}, called; 信 本 SIN^{4} BEN^{3}, letter book, chit book.

信夾在裏頭,看倒沒有

720 The letter is thrust in between the leaves of the book, do you see it?

夾 CHIA^{1}, to lay between two things, as a letter between leaves of a book. There is no character; this is borrowed to show meaning, and at the same time an approach to the sound.

把細,不要掉咯

721 Be careful not to lose it.

掉 DIAO^{4}, to lose.

走攏的時候

722 When you arrive,

信本連信,交給看門的

723 give both letter and chit-book to the gateman.

連 LIEN^{2}, together with.

給他說是丁先生的信

724 Tell him that it is Mr. Din's letter.

先生、有沒得回信

725 Is there an answer?

Asked by the coolie. 有沒得 YIU^{3} MU^{2} DE^{2}, is there? 回信 HWEI^{2} SIN^{4}, return letter, answer.

那個話你不消問

726 You do not need to ask that;

那個話 LA^{4} GO^{4} HWA^{4}, that word, that matter; 消 SIAO^{1}, to need, to require.

把信本拿回來、就是了

727 just bring the chit-book home, and that will do.

有回信、他就夾在裏頭

728 (In case) there is an answer, he will lay it in the book.

The 'in case' is understood. *Lit.*, 'he will lay it inside.'

請問先生、丁先生沒有在屋頭、怎麼樣

729 Will you please tell me what I should do in case Mr. Din is not at home?

請問 TSIN^{3} WEN^{4}, *lit.*, 'please ask,' a polite phrase to be used by any one when asking information; here used properly by the servant in speaking to his employer. 'In case' is understood, like 'if.' 怎麼樣 DZEN^{3} MO^{3} YANG^{4}, what about

it, what is to be done? This phrase is often corrupted to 怎樣 DZA[3] YANG[1]; note change of sound and tone of 怎.

丁先生沒有在屋頭

730 (If) Mr. Din is not at home,

在屋頭 DZAI[4] WU[2] TOU[1], at home.

就可以把信拿出來

731 you may take the letter out,

交給看門的

732 and hand it to the gateman;

你把空信本拿回來，就算了

733 and you bring the empty chit-book home,—that's all.

空 KUNG[1], empty; 拿回来 LA[2] HWEI[2] LAI[2], to bring home; 算 SWAN[4], to reckon, to calculate; 算了 SWAN[4] LIAO[3], it is settled.

LESSON 25. 第二十五課

提燈籠送人

Carrying a Lantern for a Person

提燈籠送人

734 Carrying a lantern for a person.

提 TI[2], to carry, as one carries a lantern; 燈籠 DEN[1] LUNG[2], a lantern; *lit.*, a lamp cage; 送 SUNG[4], to attend, to accompany, to escort.

喊趙興順來

735 Call Djao Hsin Shwen to come.

趙興順，把燈籠點起

736 Djao Hsin Shwen, you may light the lantern.

點起 DIEN[3] CHI[3], to light, whether lamp, lantern, or the fire.

要同我一路到陝西街去

737 I want you to go with me to Shan Si Gai.

同 我 一 路 TUNG^{2} NGO^{3} I^{2} LU^{4}, with me; *lit.*, 'with me one road'; perhaps the very commonest form of expression with this meaning. 陝 西 街 SHAN^{3} SI^{1} GAI^{1}, Shansi street.

走咯

738 Come on! or, We will start.
See 316.

你在前頭打燈籠

739 You go in front with the lantern.

Lit., 'You in front strike lantern'; 打 燈 籠 DA^{3} DEN^{1} LUNG^{2}, to carry the lantern.

慢點慢點,我掉了東西

740 Wait a minute, I have dropped something.

慢 點 MAN^{4} DIEN^{3}, *lit.*, 'a little slow', but its real meaning is 'a little more slowly', and in this sentence as translated, 'wait a minute', 'stop a minute'. 掉 了 DIAO^{4} LIAO^{3}, dropped, lost; DUNG^{1} SI^{1}, things, something.

把燈籠提過來照一下

741 Bring the lantern over here and give me some light.

照 DJAO^{4}, to light up, to illuminate.

找倒沒有

742 Have you found it?

找 DJAO^{3}, to seek, to search, to find.

找倒咯

743 I have found it.

又走

744 We will go on again.

又 走 YIU[4] DZOU[3], again go, again start.

趙興順，把細，不要撞倒人

745 Djao Hsin Shwen, be careful, don't bump into people.

撞 DJWANG[4], to bump, to strike against.

些微離遠點子

746 (Carry the lantern) just a little farther away (from us),

些微 SI[1] WEI[2], a very little; this is the character 些 which forms the plural with 這 DJE[4] and 那 LA[4]. In the sentence given here, it is pronounced in colloquial as SI[1], whereas when used to indicate the plural of pronouns, it is apt to get a HSIE[1] sound. In this sentence the 些 SI[1] is decidedly emphatic. 離 LI[2], to separate from, to be at a distance from; 遠 YUEN[3], distant; 點子 DIEN[3] DZ[3], a little.

亮纔不熀眼睛

747 and then the light will not dazzle our eyes.

亮 LIANG[4], a light; 熀 HWANG[4], to dazzle; 眼睛 YEN[3] DZIN[1], eyes.

攏了陝西街

748 We have arrived at Shan Si Gai.

可以把亮車小一點

749 You may turn the lantern down a little.

車 CHE[1], to turn; 小 SIAO[3], small. In Chinese we do not turn the *lantern* down, but the *light*, which is quite logical.

不要吹熄

750 Do not blow it out.

吹 CHUI[1], to blow; the sound is perhaps nearer CHUE[1]. 熄 SI[2], out, as a fire or flame.

等到我出來

751 Wait until I come out.

等 DEN[3], to wait; 到 DAO[4], to, till.

趙興順, 走咯

752 Djao Hsin Shwen, we are going.

來了

753 I am coming.

This is shouted by the coolie in answer to the call in 752. Logically it is 'I have come', 'I have arrived'; but not so in actual use.

把亮車大一點

754 Turn the light up a little.

回去，不走來的那條路

755 In going home we shall not go the road we came.

回去 HWEI^{2} CHÜ^{4}, to go back, to go home; 來的那條路 LAI^{2} DY^{2} LA^{4} TIAO^{2} LU^{4}, *lit.*, 'came that length road', *i.e.* 'the road we came'. 條 TIAO^{2}, length, the classifier for road, dog, street, etc.

我們要走東大街，總府街，回去

756 We shall go home by the Great East Street and the Dzung Fu Street.

The whole verb is 走回去 DZOU^{3} HWEI^{2} CHÜ^{4}; it has been separated and the names of the two streets inserted between *dzou* and *hwei*.

倒拐嗎，端走

757 Do we turn (this) corner or go straight ahead?

倒拐 DAO^{3} GWAI^{3}, to turn the corner; 端走 DWAN^{1} DZOU^{3}, straight go. *i.e.* go, straight on. The interrogative 嗎 MA^{1} serves as usual as 'or'.

倒拐，倒拐

758 We turn here.

The repetition carries emphasis.

我怕把路走拐了

759 I am afraid we shall go the wrong road.

走拐了 DZOU^{3} GWAI^{3} LIAO^{3}, to go wrong, as on a road.

不得錯，先生

760 There is no mistake.

Or this might be translated 'There can be no mistake'.

這個路有點轉，是不是

761 This road is a little roundabout, is it not?

轉 DJWAN^{4}, to go round, to encircle; in the third tone, this character is constantly used in the sense of go or come back. 是不是 SHĬ^{4} BU^{2} SHĬ^{4}, is it not? Quite usable this way, but most often corrupted to SHĬ^{4} BU^{2} SA^{2}.

只轉得倒半條街的樣子

762 It is longer by only about half a street.

只 GĬ^{3}, only; 轉得倒 DJWAN^{4} DE^{2} DAO^{3}, to go around to the extent of; *i.e.* 'to be longer by'; 半 BAN^{4}, half; 的樣子 DY^{2} YANG^{4} DZ^{3}, about. Compare 的光景 DY^{2} GWANG^{1} GIN^{3}, same meaning, and placed at the end of sentence or clause, like this.

攏了屋頭了

763 We have arrived home.

The duplication of the 了 LIAO^{3}, is part of the tendency seen so often, to make the meaning clear beyond a doubt, by some such means.

把燈籠提來交給我

764 Bring the lantern and give it to me.

我給你說一個法則

765 I want to tell you of a device;

法 則 FAH^{2} DZE^{2}, device, method, plan.

燈籠火要車小

766 You must turn the lantern low;

Lit:—'Lantern light turn small'.

車小的時候,他自己會熄

767 When you have turned it low, it will go out of itself.

他 TA^{1}, it; very unusual to be applied to inanimate objects; 會 HWEI^{4}, can, is able, is capable of; 熄 SI^{2}, to go out, going out.

不必吹熄

768 You do not need to blow it out.

必 BI^{2}, necessary.

LESSON 26. 第二十六課

買柴

Buying Firewood

買柴

769 Buying firewood.

王長興,今天可以出城買柴

770 Wang Chang Hsin, you are to go out of the city today to buy firewood.

出城 CHU[2] CHEN[2], to go out of the city. Note once more that the word expressing the time. 'today', is placed at the beginning of the sentence, except for the name of the servant called.

出東門外去講一下價

771 Go out to the East Gate suburb and talk prices for a little.

出東門 CHU[2] DUNG[1] MEN[2], to go out the east gate; the addition of the 外 WAI[4], outside, indicates the place just outside, that is the suburb.

擔幾捆回來作樣子

772 Carry a few bundles back as samples.

擔 DAN[1], to carry with shoulder-pole; 幾 GI[3], several; 捆 KWEN[3], a bundle, bundles; 作 DZO[2], to act as; 樣 子 YANG[4] DZ[3], samples, patterns.

要松柴一捆靑槲一捆

773 I want one bundle of pine, and one bundle of oak firewood.

松 SUNG[1], pine; 靑 槲 TSIN[1] GANG[1], oak.

松柴定要乾的一起

774 In the case of the pine firewood I must certainly have the dry sort.

定 要 DIN[4] YAO[4], certainly must have, certainly want; 乾 GAN[1], dry, with 'firewood' understood after 的 DY[2]. 一 起 I[2] CHI[3], one sort, one kind.

靑槲乾、嗎、濕、都不要緊

775 Whether the oak is dry or wet, is unimportant.

不 要 緊 BU[2] YAO[4] GIN[3], unimportant; 要 緊 YAO[4] GIN[3], important.

樣子買回來了

776 The samples are bought and brought home.

這一起籤子多、要七十八個錢一捆

777 For this kind with a large proportion of small stuff, they want seventy-eight cash a bundle.

The 'for' is understood. 籤子 TSIEN[1] DZ[3], splinters, fine stuff, either split from large sticks, or the fine branches, brush, etc. 要 YAO[4], *i.e.* 'they want', or 'there is wanted'.

這一起、盡是筒子、要一百一十個錢一捆

778 For this kind, which is all round stuff, they want one hundred and ten cash a bundle.

盡 DZIN[4], all, entirely; 筒子 TUNG[2] DZ[3], *lit.* tubes, round wood, unsplit, but much larger than the small twigs and brush included under 籤子 TSIEN[1] DZ[3].

這青棡、盡是大塊子、要五個錢一斤

779 This oak is all in large sticks, and they want five cash a catty.

盡 DZIN[4], all, entirely; 塊 KWAI[3], a lump, a piece; this is the classifier for many words, as 一塊錢 I[2] KWAI[3] TSIEN[2], one dollar.

柴價這麼高

780 Is the price of firewood so high?

柴價 CHAI[2] GIA[4], firewood price; 這麼 DJE[4] MO[3], thus, so; 高 GAO[1], high. This sentence is, strictly speaking, exclamatory, not interrogative.

你走了幾處

781 To how many places did you go?

Lit., 'You went how many places'?

我走咯四五個舖子、先生

782 I visited four or five shops.

Note that 咯 LO[2] and 了 LIAO[3] seem to be interchanged indifferently.

很講了一陣價

783 I have argued prices for a good long time.

很 HEN[3], very; 講 了 GIANG[3] LIAO[3], argued, haggled; 一 陣 I[2] DJEN[4], a little while, a considerable time.

這一家纔合式一點

784 This was the only firm that was some what satisfactory.

After the preceding sentence, the words 這 一 家 纔 DJE[4] I[2] GIA[1] TSAI[2], embody the idea that it was *only* this firm (*lit.*, 'family') that was 'a little' satisfactory. See 339.

那幾家貴得很

785 Those several firms were very dear.

很 HEN[3], very, may precede, as in 783, or come at the end, as here.

這個柴就是相因的一起

786 This firewood is the very cheapest.

相 因 SIANG[1] YIN[1], cheap; the commonest colloquial for this meaning. These charaters give sound and tone, but have no such meaning. After the verb 'to be', 是 SHÏ[4], an adjective is almost always followed by the little particle 的 DY[2]. 一 起 I[2] CHI[3], sort, one sort or kind.

明天又出城去

787 Tomorrow (you may) go out of the city again,

把幾挑柴買回來

788 to buy and bring home several loads of firewood.

買青棡,是不是包劃

789 In buying the oak, does (the price) include the splitting?

是 不 是 SHÏ[4] BU[2] SHÏ[4], is not is, does it or does it not; 包 BAO[1], to wrap up, to include; 劃 HWA[1], to split; this character is supposed to be in the second or fifth tone, but is always spoken in the first.

是包劃

790 It includes the splitting.

可以給他說

791 You may tell him.

要把柴劃細

792 (that I) want the firewood split fine,

纔好燒

793 so it will be convenient for burning.

燒 SHAO[1], to burn.

柴擔回來了

794 The firewood has been carried home.

王長興，把秤拿來

795 Wang Chang Hsin, bring the scales.

把青棡柴稱過

796 Weigh the oak firewood.

Lit., 'Take oak firewood and 'be after weighing it'.

把細稱，免得有錯

797 Be careful in weighing, lest you make a mistake.

免得 MIEN[3] DE[2], lest; 有錯 YIU[3] TSO[4], there are mistakes.

王長興，把錢給咯算了

798 Wang Chang Hsin, pay the money and let us be done with it.

算了 SWAN[4] LIAO[3], it is reckoned, it is settled, let it go.

LESSON 27. 第二十七課

買　炭

Buying Coal.

買炭

799 Buying Coal.

炭 TAN⁴, coal.

王長興，今天要買炭

800 Wang Chang Hsin, I want to buy coal today.

It would be equally correct to translate this, 'I want you to buy coal today', or 'You are to buy coal today'.

可以買一挑回來作樣子

801 You may buy a load and bring it home as a sample.

See 772.

價錢合式，石頭少

802 If the price is satisfactory, and not many stones in it,

Lit., 'Price satisfactory, stones few', with 'if' understood.

我們給他多買一點

803 we will buy a considerable quantity from him.

給 GE[1], ordinarily 'to' or 'for', but here it is plainly 'from'. 多 DO[1], much, many. It is a curious idiom that makes this word, followed by 一 點 I[2] DIEN[3] after the verb, mean 'more' instead of 'much'; that is to say 'we will buy more (than otherwise)'.

我們買煤炭,定要除皮

804 When we buy coal, we must certainly take out the weight of the container.

煤 炭 MEI[2] TAN[4], the two-syllable word for coal, used always when there is need to distinguish from coke, charcoal, etc. 除 皮 CHU[2] PI[2], take out or deduct container.

有一斤算一斤

805 A catty will reckon as a catty.

This is the most concise way of saying that we shall buy our coal by the catty, without any make-weight, such as baskets and ropes thrown in.

買炭回來了

806 The coal is bought and brought home.

把秤拿來

807 Bring the scales.

盡都要過吊

808 It must all be weighed.

吊 DIAO[4] to weigh, a colloquial word in rather more common use that 稱, CHEN[1] especially when the article to be weighed is large, bulky or heavy. 吊 DIAO[4] also means 'to suspend'.

這一挑、重一百三十七斤

809 This load weighs one hundred and thirty seven catties.

Lit:— 'This load heavy 137 catties'.

不了、有一百四十幾

810 There are more than that; there are over one hundred and forty catties.

不了 BU[2] LIAO[3], there is or there are more; it does not stop with that. A peculiar expression, but very convenient when one once becomes familiar with it.

我這個秤不得錯

811 These scales of mine are correct.

不得錯 BU[2] DE[2] TSO[4], does not mean 'cannot be wrong', but simply 'are not wrong'.

是刀口天平秤

812 They are knife-edge standard scales.

刀口 DAO[1] KOU[3], knife-mouth, *i.e.* knife-edge; 天平 TIEN[1] PIN[2], natural scales, *i.e.* standard scales, having exactly sixteen ounces to the catty, no more and no less.

又是較準了的

813 Furthermore they have been compared (with other scales) and accurately corrected.

又 YIU[4], also, furthermore; 較 GIAO[4], to compare, to try out, here read GAO[4]. 準 DJWEN[3], set, fixed, accurate. 'Scales' is understood after the 的 DY[2].

又稱一挑

814 Weigh another load.

你們両個人的手拿開

815 You two men take your hands away.

Lit., 'You two men's hands take away'. 拿開 LA[2] KAI[1], take away, take out of the road.

身子離開点

816 Move your bodies away a little.

Lit., 'Bodies separate off a little'. 離開 LI[2] KAI[1], to leave, to separate.

這一挑,只有一百三十五斤

817 This load is only one hundred and thirty five catties.

掌櫃,你們這個炭不多好

818 Mr. Proprietor, this coal of yours is not very good.

掌櫃 DJANG^{3} GWEI^{4}, proprietor, manager; 不多好 BU^{2} DO^{1} HAO^{3}, 'not much good' *i.e.* 'not very good'. This may be varied to 不大好 BU^{2} DA^{4} HAO^{3}.

石頭太多了

819 There are too many stones.

多了 DO^{1} LIAO^{3}, too many; add the 太 TAI^{4}, and the meaning is emphasized, 太多了 TAI^{4} DO^{1} LIAO^{3}, 'altogether too many'.

先生放心,有石頭包掉

820 Don't be disturbed, if there are stones I guarantee to exchange them (for good coal).

放心 FANG^{4} SIN^{1}, 'let your heart down' *i.e.* rest easy, be content; 'if' understood; 包 BAO^{1}, to guarantee, to take a contract for; 掉 TIAO$^{?}$, to change, to exchange.

二回子有這麼多石頭,一概不收

821 Another time if there are so many stones, I shall decline to receive any of it.

二回子 ER^{4} HWEI^{2} DZ^{3}, a second time, another time; 這麼多 DJE^{4} MO^{3} DO^{1}, so many; 一概 I^{2} KAI^{4}, the whole, all; 收 SHOU^{1}, to receive.

把炭擔進來倒

822 Carry the coal in and empty it.

把幾個筐筐重起過秤

823 Pile the several baskets together and weigh them.

筐 筐 KWANG[1] KWANG[1], baskets, a general term. 重 起 CHUNG[2] CHI[3], to pile on top of; 過 秤 GO[4] CHEN[4], to pass over or through the scales, *i.e.* weigh them.

除了皮淨炭只有九百八十二斤

824 After deducting the containers, there are only nine hundred and eighty two catties clear coal.

淨 炭 DZIN[4] TAN[4], clean coal, *i.e.* coal without any make-weights.

王長興你好生看倒他們抬炭的走

825 Wang Chang Hsin, you watch these coal-carriers carefully as they go out,

好 生 HAO[3] SEN[1], careful, carefully; 他 們 抬 炭 的 TA[1] MEN[2] TAI[2] TAN[4] DY[1], *lit.*, 'them the carry coal men' with 人 REN[2], understood after 的 DY[2]. See 371.

免得他們把炭揣起走了

826 lest they carry coal away on their persons.

揣 CHWAI[1], to carry in the pocket or anywhere on the person.

掌櫃請在客廳頭坐一下

827 Mr. Proprietor, will you please sit down in the guest room for a moment,

客廳 KE^{2} TIN^{1}, guest room.

就把錢數給你

828 and I will count out the money for you.

LESSON 28. 第二十八課

洗衣裳

Washing Clothes

洗衣裳

829 Washing Clothes.

趙興順,今天要洗衣裳

830 Djao Hsin Shwen, you are to wash the clothes today.

每逢星期一就洗

831 You are to wash every Monday.

Lit., 'Every meet with Monday then wash'. 每 MEI[3], each; 逢 FUNG[2], to meet with, to occur.

把衣服端下樓

832 Carry the clothes down stairs.

端 DWAN[1] to carry, as a basket without a handle; 下 HSIA[4], to go down; 樓 LOU[2], a loft, an upper story, a tower.

把大鍋掺滿水

833 Fill the big boiler full of water.

鍋 GO[1]. the deep iron pan uniformly used by the Chinese for boiling or frying; 摻 TSAN[1], to add, to fill; 滿 MAN[3], full.

底下燒火

834 Start a fire beneath.

底 下 DI[3] HSIA[4], below, beneath; 燒 SHAO[1], to burn; 火 HO[3], fire.

把這一塊胰子、切成片片丟在裏頭

835 Cut this piece of soap into slices and throw it in.

胰 子 I[2] DZ[3], soap; 切 TSIE[2], to slice, to cut into slices; 成 CHEN,[2] to become, into; 片 片 PIEN[4] PIEN[1], slices; 丟 DIU[1], to throw, to throw away. Note the change to the first tone, of the second 片 PIEN[4], for euphony; it is properly in the fourth.

把這麼多鹼、倒在裏頭

836 Empty this much (washing) soda into (the boiler).

鹼 GIEN[3], soda, potash, lye. This is a convenient word for washing soda, which acts by virtue of its alkaline properties.

把白的、給有顏色的衣裳、分開

837 (Now) separate the white and colored clothes.

白 的 BE[2] DY[1], white, 'clothes' understood; 有 顏 色 的 YIU[3] YEN[2] SE[2] DY[1], colored; *lit.*, 'have colors'; 分 開 FEN[1] KAI[1], to separate. Note the use of 給 GE[1], and.

把白衣裳丟在鍋裏頭煮

838 Put the white clothes into the boiler and boil them.

衣裳 I[1] SHANG[2] is often spoken I[1] SHANG[1].

煮十幾二十分鐘,就拿起來

839 Boil (them) for ten to twenty minutes and then take them out.

拿起來 LA[2] CHI[3] LAI[2], take out; *lit.*, 'take up', which in this case means taking them up out of the boiler.

丟在脚盆頭

840 Throw them into the tub.

脚盆 GIO[2] PEN[2], tub, of any sort; *lit.*, 'foot basin',

脚盆,先裝半盆冷水

841 The tub must first be filled half full of cold water.

裝 DJWANG[1], to fill; 半 BAN[4], half; 盆 PEN[2], basin, tub.

把搓板拿來,放在脚盆裏頭

842 Bring the washboard and place it in the tub.

搓板 TSO^{1} BAN^{3} *lit.*, 'rub board', washboard. 搓 TSO^{1}, to rub between the palms, rub with the palms.

用胰子,把衣服一件一件的洗出來

843 Using soap, wash the clothes out garment by garment.

一件一件的 I^{2} GIEN^{4} I^{2} GIEN^{4} DY^{2}, one garment at a time.

好生洗,不要搓爛了

844 Be careful how you wash; do not rub (the garments) into holes.

爛了 LAN^{4} LIAO^{3}, torn, rotten.

快把二個脚盆,裝半盆水

845 Quickly fill another tub half full of water.

快 KWAI^{4}, quick, quickly; 二個 ER^{4} GO^{4} another.

衣裳,隨洗出來,隨丢在二個脚盆頭

846 As the clothes are washed out, throw them into the other tub.

隨 SUI^{2}...隨 SUI^{2}, as.....so. See 168 and 701.

衣裳、一件一件的清出來

847 Rinse the clothes out, one garment at a time.

清 TSIN[1], to rinse.

又把第三個脚盆、裝一點乾淨水

848 Again, take a third tub and put a little clean water into it.

下藍下去、使水有點藍色

849 Put in bluing until the water has a slight blue color.

下 藍 HSIA[4] LAN[2], *lit.*, 'put the bluing down', *i.e.* put it down into the water. The two characters 下 去 HSIA[4] CHÜ[4], are an example of the apparent redundancy of Chinese. It sounds very awkward, and probably about the best explanation is that "This is the way we speak" in China. The remainder of the sentence is literally "cause water have little blue color".

清出來的衣服、要一件一件的透過藍水

850 You are to put the rinsed clothes through the blue water, one garment at a time. 透 TOU[4], to pass through.

拿起來揪乾

851 Take them out and wring them dry.

See 159. This character 揪 is better for this purpose than 糾 given under 159; but even this has to have its tone changed from first to third.

搭在繩子上曬起

852 Hang them on the line to sun.

搭 DA^{2}, to place on or over an object, as a garment is hung over a line, or as a towel is hung on a towel-rack. 繩子 SHWEN^{2} DZ^{3}, rope, cord.

這下子,要洗有顏色的衣裳

853 Now then you are to wash the colored clothes.

趙興順,有個話要記穩當

854 Djao Hsin Shwen, here is something I want you to remember very carefully.

This is rather a free translation; 有一個話 YIU^{3} I^{2} GO^{4} HWA^{4}, *lit.*, 'here is a word'; 穩當 WEN^{3} DANG^{4}, firmly, solidly; 記 GI^{4}, to remember.

顏色衣裳,萬煮不得

855 Colored clothes must not on any account be boiled.

萬 WAN^{4}, ten thousand times; here an emphatic particle; 煮不得 DJU^{3} BU^{2} DE^{2}, must not be boiled.

一煮就要脫色

856 On boiling they lose their color.

一煮 I^{2} DJU^{3}, *lit.*, 'one boil', *i.e.* 'on boiling'; 脫 TO^{2}, to come off, to lose.

洗白衣裳的頭一盆水，不要倒

857 The first tub of water in which the white clothes were washed, is not to be thrown out.

頭一盆水 TOU^{2} I^{2} PEN^{2} SHUI^{3}, first one tub water. The first tub of water. The whole phrase 洗白衣裳的 SI^{3} BE^{2} I^{1} SHANG^{2} DY^{2}, modifies the water 水 SHUI^{3}, water, and the further phrase 頭一盆 TOU^{2} I^{2} PEN^{2}, comes in between, and also modifies the same word.

顏色衣裳放在這裏頭洗

858 Put the colored clothes into this to be washed.

還是用胰子搓

859 You are also to wash them with soap.

Lit., 'Still is use soap rub', *i.e.* wash with soap.

趲勁搓

860 Rub vigorously.

趲勁 DZAN^{3} GIN^{4}, vigorously; *lit.*, 'urge strength'; a very common phrase and very useful.

一件一件的洗乾淨

861 One by one wash (the clothes) clean.

跟倒清出來

862 Go right on with the rinsing,

跟 倒 GEN[1] DAO[3], follow on, immediately.

像清白衣裳一樣

863 exactly as you rinsed the white clothes.

像 CHIANG[4], like, as; book pronunciation 'SIANG[4]', but constantly spoken CHIANG[4]. 一 樣 I[2] YANG[4], the same. 像 CHIANG[4] and 一 樣 I[2] YANG[4] together give the meaning 'exactly' or 'exactly the same'.

不過藍水

864 They are not put through the bluing water.

拿起來揪乾

865 Take them out and wring dry.

拿去晾起,不晒

866 Hang them out to dry, but do not sun them.

晒咯怕變色

867 If they are put in the sun, one fears that they will change color, (*i.e.* fade).

變 BIEN[4], to change; 色 SE[2], color.

還有一個要緊的話

868 I have another important word (for you):

白的給顏色的，萬不可和倒洗

869 white and colored clothes must not under any circumstances be washed together.

和 倒 HO^4 DAO^3, to mix together.

怕把白的染花了

870 One fears that the white clothes would become streaked with color.

染 RAN^3, to dye; 花 了 HWA^1 LIAO^3, streaked; *lit.*, 'flowered'. See 169.

白衣裳，有人先洗後煮

871 Some people first wash their white clothes, and boil them after.

我們肯先煮後洗

872 We prefer to boil them first, washing after.

肯 KEN^3, to be willing; here 'to prefer'.

那個法則壞脫，那個法則好

873 Whatever method is most convenient, that we shall use.

Both characters 那 LA^3 are in the third tone. 法則 FA^2 DZE^2, method; 蹩脚 PIE^2 TO^2, convenient; a very much used colloquial word; the characters are adapted to this meaning. This sentence is literally :—'Whichever method convenient, whichever method then good', in which we see the superlative sense, given in the free translation as 'most convenient'.

總圖把衣裳洗得乾淨

874 The chief object is to secure the washing of the clothes clean.

總 DZUNG^3, emphatic particle, 'certainly', 'in any case'; 圖 TU^2, to covet, to desire.

又不要扯爛

875 And we don't want them torn.

又 YIU^4, also, here 'and'; 扯 CHE^3, to pull; 爛 LAN^4, torn; 扯爛 CHE^3 LAN^4, to tear.

LESSON 29. 第二十九課

熨衣裳

Ironing

熨衣裳

876 Ironing.

熨 YUIN[4], to iron, a flat-iron.

硬領給袖口、要用外國漿粉漿

877 For cuffs and stiff collars, you are to use foreign starch.

硬 NGEN[4]. stiff, hard; 領 LIN[3], collars; 袖口 SIU[4] KOU[3], cuffs; *lit.*, 'sleeve mouth'; 外國 WAI[4] GWE[2], foreign; *lit.*, 'outside country'; this term is entirely polite and respectful and may be used in reference to either persons or things; this can hardly be said of the term 洋 YANG[2], perhaps because a disrespectful meaning has been put into it during these first decades of intercourse with foreigners. 漿粉 DZIANG[4] FEN[3], starch powder; 漿 DZIANG[1], to starch. Note different tones for noun and verb.

除此以外、用米湯漿

878 Otherwise you may use rice water for starching.

除 CHU[2], to take out; 此 TSǏ[3], this; same as 這個 DJE[4] GO[4], but more bookish. 以外 I[3]

WAI[4], besides, apart from, in addition to; 米湯 MI[3] TANG[1], 'rice soup', *i.e.* the water in which rice has been boiled; it is rich in starch, and is much used by foreigners and Chinese alike for starching clothes. 漿 DZIANG[1], to starch.

沒得米湯、就用荳粉、也使得

879 If there is no rice water, then you may use bean powder.

荳 DOU[4], beans; 粉 FEN[3], powder. The last three characters, 也使得 YE[3] SHI[3] DE[2], 'also will do' are not necessarily translated here.

漿好了、又要晒乾

880 When you have finished the starching, then sun them dry again.

晒乾了、要拿來灑水

881 When they are dry, then sprinkle water on them.

灑 SA[3], to sprinkle. *lit.*, 'Sun dried want bring sprinkle water'.

一件一件的打開、鋪在棹子上

882 Open them out garment by garment, and spread them on the table.

打開 DA[3] KAI[1], to open, the most common expression for this English verb. 鋪 PU[1], to spread out.

用手洒水,不要口噴

883 Use your hand to sprinkle water, do not spray with your mouth.

噴 FEN^4, to spurt water or any other liquid from the mouth. The addition of 口 KOU^3 to 噴 FEN^4 makes the word into a dissyllable, and adds greatly to clearness.

决不可用口噴

884 You must not under any circumstances spurt water with your mouth.

决 DJUE^2, a particle expressing great emphasis.

洒水,要洒匀淨

885 In sprinkling water, you must sprinkle evenly.

匀淨 YUIN^2 DZIN^4, evenly.

要不多不少的,合式就是咯

886 You must not (sprinkle) too much or too little, but just a sufficient amount.

lit., 'Want not much not less, suitable, and that's all'. The word 水 SHUI^3, water, is understood after 的 DY^2. The two characters 不多 BU^2 DO$^1_1$ and 不少 BU^2 SHAO^3, while literally meaning 'not much' and 'not less' have really the meaning of 'not too much' and 'not too little'.

洒過後,就一件一件的裹起

887 After sprinkling, then roll them up garment by garment.

洒 SA^{3}, to sprinkle; 過後 GO^{4} HOU^{4}, afterwards; 裹 GO^{3}, to roll up.

裹緊,撿一下

888 Roll them tight, and put them away for a while.

緊 GIN^{3}, tight, firm.

三把熨斗,擱在灶高上,燒熱

889 Put the three flat-irons on the stove and heat them hot.

熨斗 YUIN^{4} DOU^{3}, flat-irons; 燒熱 SHAO^{1} RE^{2} to warm up, to heat up, to make hot.

不要燒熱很了

890 Do not make them too hot.

熱很了 RE^{2} HEN^{3} LIAO^{3}, too hot.

在紙上試一下,看燙得煳,燙不煳

891 Try them a little on paper, to see whether they will scorch or not.

紙 GĪ^{3}, paper; 試 SHĪ^{4}, to try, to examine, to make experiment; 燙 TANG^{4}, to scorch, to scald,

to burn; 煳 FU², to burn food in cooking, to burn brown or black, to scorch. 燙得煳 TANG⁴ DE² FU², it will burn brown; 燙不煳 TANG⁴ BU² FU², it will not burn (things).

燙不煳纔要得

892 It should not burn (things) in order to be satisfactory.

這幾樣可以不洒水乾熨

893 These several garments you must not sprinkle, but iron dry.

這幾樣 DJE⁴ GI³ YANG⁴, these several kinds, which may therefore include articles that are not garments. 乾熨 GAN¹ YUIN⁴, dry iron.

先熨這幾樣

894 You may iron these things first,

We are most apt to put the word 'first' at the end, as here, whereas in Chinese we put it at the beginning of the sentence.

熨完了纔把潤的拿出來熨

895 When you have finished ironing these, then bring out the damp things and iron them.

潤 RWEN⁴, damp, dampness; 潤的 RWEN⁴ DY², the damp ones, or damp things or garments.

好生熨伸展

896 Be careful to iron things out smooth.

伸展 CHEN[1] DJAN[3], straight, smooth, without wrinkles.

不要起縐縐

897 Do not get them wrinkled.

起 CHI[3], to rise up, to cause to rise up; 縐縐 DZUNG[4] DZUNG[1], wrinkled; properly DZOU[4], but corrupted in West China to DZUNG[4]. Note change in second character to first tone, for euphony.

件件要熨乾

898 One by one iron them dry.

熨斗,回回要擦得乾乾淨淨的

899 You must rub your irons perfectly clean every time.

擦 TSA[2], to rub one article with another, as opposed to 搓 TSO[1], to rub with the palms. Note the position of the 回 回 HWEI[2] HWEI[2], adverb of time, at the beginning of the sentence, except for the noun,

免得把衣裳熨髒了

900 lest you dirty the clothes with them.

免得 MIEN[3] DE[2], lest; 熨髒了 YUIN[4] DZANG[1] LIAO[3], to iron them dirty, *i.e.* to dirty them with the irons.

熨斗溫熱的也不對

901 If your irons are only slightly warm, neither will they be satisfactory.

溫熱 WEN[1] RE[2], lukewarm, especially as applied to water.

熨不伸，熨不乾

902 (In that case) you cannot iron things either smooth or dry.

lit., 'Iron not smooth, iron not dry'.

熨的時候，要按得重，纔要得

903 While ironing, you should press down heavily.

按 NGAN[4], to press down ; 重 DJUNG[4], heavily, heavy. The last three characters 纔要得 TSAI[2] YAO[4] DE[2], are not necessarily translated.

擱熨斗，要擱穩當

904 When you put your iron down, you should place it firm.

趖下去，怕欛子打斷

905 If it slides off to the floor, I fear the handle will be broken.

趖 SO[1], to slide, to slip down or off ; 欛子 BA[4] DZ[3], a handle ; 斷 DWAN[4], to break in two ; 打斷 DA[3] DWAN[4], to 'strike broken', *i.e.* to break in two.

LESSON 30. 第三十課

睡房

The Bedroom

睡房

906 The Bedroom.

睡 SHUI^4, to sleep; 房 FANG^2, room, house.

趙興順,可以上樓來,打整睡房

907 Djao Hsin Shwen, you may come upstairs and put the bedroom to rights.

上樓來 SHANG^4 LOU^2 LAI^2, to come upstairs; 打整 DA^3 DJEN^3, to put to rights.

把燈端下樓去

908 Carry the lamp down stairs.

洗臉盆,裏外擦乾淨

909 Wash the wash-basin clean, inside and out.

洗臉盆 SI^3 LIEN^3 PEN^2, wash-basin; *lit.*, 'wash face basin'. 裏外 LI^3 WAI^4, inside (and) outside; 擦 TSA^2, to rub, with a cloth for instance; freely translated as 'wash'.

胰子盒盒，洗乾淨

910 Wash the soap-dish clean.

盒 盒 HO^{2} HO^{1}, any little dish or box, whether round or square, with a cover that *lifts* off, as opposed to *sliding* off. Note change of tone in the second *ho*.

髒水桶，提下去倒

911 Carry the slop-pail down and empty it.

髒水桶 DZANG^{1} SHUI^{3} TUNG^{3}, slop-pail; *lit.*, 'dirty water pail'.

髒水桶洗乾淨，擦乾，提來還原

912 Wash the slop-pail clean, wipe it dry, and then put it back in its place.

擦乾 MA^{2} GAN^{1}, to wipe dry; 提來 TI^{2} LAI^{2}, to carry come, *i.e.* to bring; 還原 HWAN^{2} YUEN^{2}, to put back.

這下子，可以理床鋪

913 Now you may make the bed.

理 LI^{3}, to put in order; 床鋪 CHWANG^{2} PU^{1}, a general term for bed and bedding.

枕頭，鋪蓋，臥褝，一下拿開

914 Take the pillows, quilts, and sheets all off the bed.

枕頭 DJEN^{3} TOU^{2}, pillows; 鋪蓋 PU^{1} GAI^{4}, quilts; 臥禪 WO^{4} DAN^{1}, sheets.

不要丟在地下,放在椅子上

915 Do not throw them on the floor; put them on the chairs.

墊的那一床臥禪,拿出去抖一下

916 Take the under sheet outside and shake it.

墊的那一床臥禪 DIEN^{4} DY^{1} LA^{4} I^{2} CHWANG^{2} WO^{4} DAN^{1}, the under sheet; *lit.*, 'underneath, that one sheet.' 抖 TOU^{3}, to shake.

墊的那床鋪蓋,理伸

917 Smooth the under quilt out properly.

伸 CHEN^{1}, straight, smooth.

把綿臥禪,絨臥禪,鋪蓋,面禪,挨一挨二的鋪起

918 Spread the cotton sheets, blankets, quilts and coverlet on the bed in their proper order.

綿臥禪 MIEN^{2} WO^{4} DAN^{1}, cotton sheets; 絨臥禪 RUNG^{2} WO^{4} DAN^{1}, woolen sheets, *i.e.* blankets; 面禪 MIEN^{4} DAN^{1}, coverlet; 挨一挨二的 NGAI^{1} I^{2} NGAI^{1} ER^{4} DY^{2}, in regular order; 鋪 PU^{1}, to spread out or on.

墊的臥褥,四方的邊邊,要搌進去

919 The under sheet is to be tucked in on all four sides.

四 方 SÏ[4] FANG[1], four sides; 邊 邊 BIEN[1] BIEN[1], edges; 搌 DJAN[3], to tuck in; this *word* is familiar and very common, but this *character* is borrowed for its sound and tone, having no such meaning of itself.

盖的幾床,要挨次序擺起

920 The several upper covers are to be put on in order.

This sentence is the same as 918, except that the different covers are not named. The purpose of inserting it is to get two or three slightly different terms. 挨 次 序 NGAI[1] TSÏ[4] HSÛ[4], is another way of saying 'in regular order', and is exactly, the same as 挨 一 挨 二 的 NGAI[1] I[2] NGAI[1] ER[4] DY[2], 擺 BA[4], and 鋪 PU[1], are very similar; 鋪 PU[1], lays a little more emphasis on the spreading out smooth; whereas 擺 BA[4], emphasizes laying something down on something else, and making it firm or comfortable for sleeping.

不要攪亂了

921 Don't get them mixed.

攪 GAO[3], to cause, to allow; this character is adapted to this word; it is in the right tone, but the sound has had to be changed from GIAO[3] to GAO[3]. In this pronunciation the word is very common.

一床一床的攤伸

922 One by one lay them on smooth.

不要縐起

923 Do not get them wrinkled.

面禪、底脚擄進去、兩邊吊起

924 Tuck in the coverlet at the foot, but allow the two sides to hang down.

底 脚 DI[3] GIO[2], 'below foot', *i.e.* the foot; 吊 起 DIAO[4] CHI[3], to hang down.

枕頭、擱來嘭起

925 Place the pillows in a leaning position.

擱 來 KO[4] LAI[2], 'place come', *i.e.* to place; 嘭 PEN[1], to lean, to incline to one side or against something; this character gives the correct sound, but the tone has had to be changed to first, and the mouth radical is added to indicate that it is a borrowed character.

擱好了、把枕頭套子理伸

926 When you have placed the pillows properly, smooth out the pillow-slips.

枕 頭 套 子 DJEN[3] TOU[2] TAO[4] DZ[3], pillow-slips.

罩子，白天搭起來

927 The mosquito net is to be thrown up over the frame by day.

罩子 DJAO^{4} DZ^{3}, the net; also 'lamp globe' or 'lamp shade'. 搭起來 DA^{2} CHI^{3} LAI^{2}, to place on or over or on top of.

這一雙鞋子，拿去擦乾淨刷墨

928 Take this pair of boots away, brush them clean, and put on blacking.

鞋子 HAI^{2} DZ^{3}, boots, shoes; 擦 TSA^{2}, to rub, to brush; 刷 SHWA^{2}, to brush with a brush; 墨 ME^{2}. ink, blacking.

要刷亮，纔好看

929 Polish them and then they will look nice.

SHWA^{2} LIANG^{4}, to brush until they shine.

架子上的乾帕子，要理伸

930 Arrange the towels neatly on the towel-rack.

架子 GIA^{4} DZ^{3}, a frame or rack; 乾帕子 GAN^{1} PA^{4} DZ^{3}, towels; *lit.*, 'dry cloths'; 理伸 LI^{3} CHEN^{1}, to arrange in order or 'unfolded'.

地下的氈子，要拿出去抖

931 The rugs on the floor are to be taken out and shaken.

氈子 DJAN[1] DZ[3], mats, rugs; 抖 TOU[3], to shake.

不忙拿進來,放在外頭

932 Don't be in a hurry to bring them in; leave them outside.

不忙 BU[2] MANG[2], not hurry, don't hurry, no hurry; 放在外頭 FANG[4] DZAI[4] WAI[4] TOU[2], place them outside, but here translated more freely as 'leave them outside'. Notice the duplication of expression, on the same principle so often noted heretofore, of the duplication of words, in order to make absolutely sure of the meaning.

跟倒掃地

933 Then sweep the floor.

跟倒 GEN[1] DAO[3], at once, immediately after.

等到灰定了,纔撣灰

934 Wait until the dust has settled before dusting.

灰 HWEI[1], dust; 定了 DIN[4] LIAO[3], fixed, settled.

把大鏡子撣乾淨

935 Wipe the big mirror clean.

鏡子 GIN[4] DZ[3], mirror.

把梳子,篦子,衣服刷子,擺歸一

936 Place the comb, hair-brush and clothes-brush in order.

梳子 SU[1] DZ[3], comb, a coarse comb; 篦子 MIN[3] DZ[3], hair-brush; 衣服刷子 I[1] FU[2] SHWA[2] DZ[3], clothes-brush; 擺 BAI[3], to spread out; 歸一 GWEI[1] I[2], neatly, in order,

把梳粧臺洗臉櫃上的各樣東西理歸一

937 Put all the articles on the dresser and washstand in order.

梳粧臺 SU[1] DJWANG[1] TAI[2], dresser; 洗臉櫃 SI[3] LIEN[3] GWEI[4], washstand; *lit.*, 'wash-face-cupboard'.

煞角洗地就歸一了

938 Finally wash the floor and all will be finished.

煞角 SHA[2] GO[2], finally, finished.

LESSON 31. 第三十一課

洗澡房

The Bathroom

洗澡房

939 The Bathroom.

澡 DZAO^{3}, to bathe, to bathe the body. Therefore 洗澡 SI^{3} DZAO^{3} is a duplication of words having the same or very similar meanings.

趙興順過來一下

940 Djao Hsin Shwen, come here a moment.

我給你說這個小脚盆長行要洗乾淨嘭起

941 Listen to me: this small tub is to be always kept washed clean, and leaning (up against the wall).

我給你說 NGO^{3} GE^{1} NI^{3} SHO^{2}, I to you say, *i.e.* 'I tell you'; here translated more freely as 'Listen to me'. 脚盆 GIO^{2} PEN^{2}, a tub; 嘭 PEN^{1}, to lean against, to incline against. See 925.

洗澡盆要天天早上把髒水舀去倒

942 Every morning you are to ladle the dirty water

out of the bath tub, and take it away and empty it.

洗澡盆 SI³ DZAO³ PEN², bath tub; 髒水 DZANG¹ SHUI³, dirty water; 舀 YAO³, to ladle out; 去 CHÜ⁴, go; here it answers for the longer phrase 'take it away'.

跟倒把盆子洗乾淨

943 Then immediately wash the bath tub clean.

提兩桶乾淨水倒在裏頭

944 Bring two pails of clean water and empty them into it;

我好天天早上洗冷水澡

945 so that I may conveniently take a cold bath each morning.

好 HAO³, conveniently; 洗冷水澡 SI³ LEN³ SHUI³ DZAO³, to take a cold bath.

每逢禮拜日的清早要燒一桶滾水

946 I want you to heat a pail of water very hot every Sunday morning.

禮拜日 LI³ BAI⁴ RÌ², Sunday; one of the best terms for Sunday; also may be called 主日 DJU³ RÌ², and 星期日 SIN¹ CHI¹ RÌ², or simply 星期 SIN¹ CHI¹. 清早 TSIN¹ DZAO³, very early, 燒 SHAO¹, to burn, to heat; 滾 GWEN³, very hot; not necessarily boiling.

燒開、更好

947 If you heat it to boiling, so much the better.

燒 開 SHAO[1] KAI[1], 'burn open', *i.e.* 'heat to boiling'; 更 好 GEN[4] HAO[3], *lit.*, 'more good' *i.e.* better.

提上來擱倒、喊我一聲

948 Carry it upstairs, put it down, and give me a call;

喊 我 一 聲 HAN[3] NGO[3] I[2] SHEN[1], *lit.*, 'call me one voice'.

我好起來洗熱水澡

949 so that I may get up and take a hot bath.

好 HAO[3], conveniently; here sufficiently translated in the phrase 'so that I may'. 洗 熱 水 澡 SI[3] RE[2] SHUI[3] DZAO[3], *lit.*, 'wash hot water bath'.

這個小爐子、長行要架起柴

950 I want you to always have firewood laid in this small stove.

架 GIA[4], to lay, as firewood for a fire. This character as a noun means 'frame' or 'rack'; see 930. 柴 CHAI[2], firewood.

你看倒火燃過的時候

951 When you see that there has been a fire,

Lit., 'You see fire burned when', the relative adverb 'when' at the end of the phrase as usual.

燃 RAN[2], to blaze; 燃 過 RAN[2] GO[4], burned, burned out.

就把爐子打整乾淨、又架起柴

952 then clean the stove and again lay firewood.

打整 DA^{3} DJEN^{3}, to put to rights, to set in order; 打整乾淨 DA^{3} DJEN^{3} GAN^{1} DZIN^{4}, to make thoroughly clean.

洗澡房的地陣、天天要洗

953 You are to wash the floor of the bathroom every day.

乾帕架子、要撣灰

954 Dust the towel-rack.

乾帕 GAN^{1} PA^{4}, towels; 架子 GIA^{4} DZ^{3}, rack.

洗澡房的零碎東西、理歸一

955 Arrange neatly all the miscellaneous articles of the bathroom.

零碎 LIN^{2} SUI^{4}, odds and ends, miscellaneous.

LESSON 32. 第三十二課

喂 牛

Keeping a Cow

喂牛

956 Keeping a cow.

喂 WEI^{4}, to feed; 牛 NIU^{2}, a cow; 喂牛 WEI^{4} NIU^{2}, *lit.*, 'to feed a cow', *i.e.* to keep a cow.

趙興順,我們要買一根牛,擠奶子

957 Djao Hsin Shwen, we want to buy a cow to milk.

根 GEN^{1}, the most usual classifier for 'cow'; 擠 DZI^{3}, to squeeze; 擠奶子 DZI^{3} LAI^{3} DZ^{3}, to 'squeeze milk', *i.e.* 'to milk'.

你認得來牛嗎

958 Do you know a good cow?

Lit., 'Do you know cows?' 認得 REN^{4} DE^{2}, to know, to recognize. 認得來 REN^{4} DE^{2} LAI^{2}, to have the ability to recognize.

認得來

959 Yes, I can distinguish a good cow.

好，你可以下鄉去找

960 Good; you may go into the country to look for one.

下 鄉 HSIA^4 SIANG^1, to go into the country; *lit.*, 'to go down into the country'; the verb is not really complete without the 去 CHÜ^4 which immediately follows the 鄉 SIANG^1, although the phrase 下 鄉 HSIA^4 SIANG^1, is constantly spoken by itself. 找 DJAO^3, to search.

要纔下過兒子的牛，纔好

961 I want a cow that has recently borne a calf.

纔 TSAI^2, just, recently; 下 HSIA^4, to give birth to; to lay, as eggs, as 下 蛋 HSIA^4 DAN^4; 過 GO^4, expresses past tense, or completed action; 兒 子 ER^2 DZ^3, 'son' ordinarily, but here 'the young' of an animal. The particular animal is clearly expressed by the occurrence of the 牛 NIU^2 in the sentence.

牛兒子有一兩個月就合式

962 If the calf is one or two months old, that will be satisfactory.

Lit., "Calf has one or two months, then satisfactory".

第一要緊，要看牛的奶包大

963 It is of first importance to see that the cow's udder is large.

第一 DI⁴ I², first; 要緊 YAO⁴ GIN³, important; 奶包 LAI³ BAO¹, udder.

奶頭,又要長大

964 Her teats also should be long and large.

奶頭 LAI³ TOU², teats, nipples.

牛架子大,肥一點,不瘦

965 The cow should be large in body, and rather fat, not lean.

架子 GIA⁴ DZ³, frame or framework; 肥 FEI², fat; used of lower animals, never of persons; 瘦 SOU⁴, lean, thin.

牛要嫩點,不過幾歲,纔好

966 The cow should be rather young, certainly not over ten years of age.

嫩 LEN⁴, tender, young; 點 DIEN³, a little, rather; 不過 BU² GO⁴, only. not more than; 幾歲 GI³ SUI⁴, several years of age, *i.e.* under ten.

像這宗牛,奶子該多

967 A cow like this should have plenty of milk.

lit., 'Like this sort cow, milk ought much'. 像 CHIANG⁴, like, similar to; usually READ SIANG⁴ but SPOKEN CHIANG⁴. 該 GAI¹, ought; constantly so used, meaning 'ought to be', 'should be'. It is also much used in another familiar sense meaning 'belonging to', as 該不該他 GAI¹ BU² GAI¹ TA¹, does it belong to him?

找倒這樣的牛，可以把價講定

968 When you find this kind of a cow, you may argue the price and fix it.

'When' is understood. 價 GIA[4], price; 講 GIANG[3], to argue, as a price. This is also the common character meaning 'to preach'; 定 DIN[4], fixed, determined; 講定 GIANG[3] DIN[4], to argue prices and come to an agreement.

限三十塊錢，有少嗎，更好

969 I shall limit you to thirty dollars; if you can get the cow for less, so much the better.

限 HSIEN[4], to limit, a limit.

講成了，可以交一元定錢

970 When you have come to an agreement, you may pay one dollar as earnest money.

講成 GIANG[3] CHEN[2], to argue until the bargain is completed; very similar to 講定 GIANG[3] DIN[4]. 定 DIN[4] is 'fixed' whereas 成 CHEN[2] is 'completed'. 交 GIAO[1], to hand over, to pay over, to deliver to; 一元 I[2] YUEN[2], one dollar; 定錢 DIN[4] TSIEN[2], earnest money.

要把牛牽回來，喂幾天

971 I want you to lead the cow home, where we shall keep her for a few days.

牽 TSIEN[1], to lead, as a cow or a dog; 喂 WEI[4], to feed, used in the sense of 'keep' here.

賣牛的來一個人經侑牛還是使得

972 If the seller of the cow will send a man along to look after her, that will be all right.

賣牛的 MAI[4] NIU[2] DY[1], the seller of the cow; 來一個人 LAI[2] I[2] GO[4] REN[2], 'come one man', 'a man may come' *i.e.* from the family of the seller. 經侑 GIN[1] YIU[1], to look after, to care for,

牛兒子小了走不得可以背

973 If the calf is small and unable to walk, you may carry it on your back.

小了 SIAO[3] LIAO[3], too small; 走不得 DZOU[3] BU[2] DE[2], cannot walk; 背 BEI[1], to carry on the back; this character read in the fourth tone is the noun, 'back'.

拿這塊錢去作定錢

974 Take this dollar for use as earnest money.

作 DZO[2], 'to act as', 'for use as'.

拿兩吊錢作盤川

975 Take two thousand cash as travelling expenses.

盤川 PAN[2] CHAN[1], travelling expenses. The character 川 here pronounced CHAN[1] is borrowed for this use. It is of course properly CHWAN[4] and means 'streams'; 四川 SZECHWAN, the 'Four Streams' province; but it gives the correct *tone*, though not the correct *sound* for this word. Simi-

larly the character 纏 CHAN^2 which is used in some books for this word, gives the correct sound but is incorrect for tone. Therefore you may please yourself which one of these two characters you make use of. Get the *spoken word* right, whatever you do about the character!

牛給牛兒子，牽回來了

976 Cow and calf have been led home.

大牛，拴在牛圈頭

977 Tie the cow in the cowstable.

大 牛 DA^4 NIU^2, the cow,—when wishing to distinguish from the calf. 拴 SHWAN^1, to tie; 圈 GÜEN^1, a pen for animals; 牛 圈 NIU^2 GÜEN^4, cowstable.

牛兒子，放兩天，僅他吃奶子

978 Set the calf free for a couple of days, and let it have the milk.

放 FANG^4, to set free; 僅 GIN^3, to let, to allow; 吃 奶 子 CHÏ^2 LAI^3 DZ^3, to 'eat milk', exactly as we say 吃 茶 CHÏ^2 CHA^2, 'to eat tea' when we mean 'to drink tea'.

大牛，每天要喂幾十斤草

979 The cow is to be fed several tens of catties of grass daily.

Note the idiom; first the article or thing talked about,—the cow; then the *time;* and finally the remark that is made about this subject.

又要喂兩升麩子

980 She is also to be fed two shen of bran.

升 SHEN[1], a tenth of the 斗 DOU[3] or bushel; 麩子 FU[1] DZ[3], bran.

這下子,兩天過了,可以把牛兒牽開

981 Now the two days have gone by, and you may tie the calf away from its mother.

拴開 SHWAN[1] KAI[1], 'tie separate' *i.e.* tie away from the cow.

趙興順,你來看倒我擠奶子

982 Djao Hsin Shwen, come and watch me milk.

看過幾回,看你學得會嗎

983 After you have watched me a few times, we shall see whether you can learn how.

lit., "Seen several times, (we shall) see you learn can able?" 幾回 GI[3] HWEI[2], several times, a few times; 學得會 HSIO[2] DE[2] HWEI[4], can you learn how? Similarly 學不會 HSIO[2] BU[2] HWEI[4], I cannot learn how.

可以端一盆乾淨溫熱水出來

984 You may bring out a basin of clean warm water.

温熱 WEN[1] RE[2], warm, lukewarm.

又要乾淨帕子

985 You must also have a clean cloth.

可以把奶包、奶頭、洗得乾乾淨淨的

986 You are to wash the udder and teats very, very clean.

怕他踢人、不敢去洗

987 I fear she will kick; I dare not go to wash her.

Which fear may be well-grounded; for any cow in China or elsewhere that has never been milked, is apt to be frightened by such an approach. 踢 TI[2], to kick; 踢人 TI[2] REN[2], kicks people; 不敢 BU[2] GAN[3], not dare, I dare not.

已經喂過兩天、不怕得、該不得踢人

988 You have already fed her for two days; don't be afraid; she will probably not kick you.

已經 I[3] GIN[1], already; 不怕得 BU[2] PA[4] DE[2] evidently a corruption of 不怕的 BU[2] PA[4] DY[2], don't fear; 該不得 GAI[1] BU[2] DE[2], probably will not, ought not.

牛兒子拴來、挨倒大牛的腦殼

989 Tie the calf near the cow's head.

哎呀、踢得兇、害怕

990 Ai ya! she kicks fiercely! I am afraid!

哎呀 AI[2] YA[2], a common exclamatory expression; 兇 HSIUNG[1], fierce, fiercely.

喊老李揀一個瓦片、刮他的頸項

991 Call Lao Li to find a piece of broken tile, with which to scratch her neck.

揀 GIEN[3], to find, to pick up, to select; 瓦片 WA[3] PIEN[3], a piece of broken tile; very commonly corrupted to WA[3] PIER[3]; 刮 GWA[2], to scrape, to scratch; 頸項 GING[3] HANG[4], neck. The last is one of the few exceptions to the rule that words ending in *ing* drop the 'g' in West China.

還是不行

992 Still it won't work!

不行 BU[2] HSIN[2], a very common expression, best translated by some such expression as that given above, or 'it will not do', 'it cannot be worked', etc.

拿繩子來、把後脚拴來作攏

993 Bring a rope and tie her hind legs together.

繩子 SHWEN[2] DZ[3], rope, cord, string. This word is just that much wider than 索子 SO[2] DZ[3] which is pretty well restricted to 'rope'. 作攏 DZO[2] LUNG[3], to bring together, brought together.

這下子、奶頭洗咯、跟倒擠奶子

994 Now then, wash her teats and proceed to milk her.

The word 把 BA^3 is understood before 奶頭 LAI^3 TOU^2. This is one more illustration of the tendency to brevity in ordinary speech, by omitting words.

擠得有幾杯奶子

995 How many cups of milk have you?

Lit., 'Squeezed obtained have how many cups milk?' 得 DE^2 is undoubtedly a corruption for 的 DY^2.

纔撳歸一、有十三杯

996 I have just finished measuring; there are thirteen cups.

撳 YIN^4, to measure.

可以端進來濾

997 You may carry it in and strain it.

濾 LŪ^4, to strain, whether through a cloth or a metal strainer. This word is often corrupted in speech to LI^4, probably just because LI^4 is easier to say than LŪ^4.

濾奶子的帕子、濾一回洗一回

998 The cloth with which you strain the milk is to be washed every time you use it.

Lit., 'Strain milk cloth, strain one time, wash one time'.

奶子濾過、倒在煮奶罐裏頭

999 When the milk has been strained, empty it into the milk-boiler.

'When' is understood, as 的時候 DY^{2} SHĪ^{2} HOU^{4}, after 過 GO^{4}. 煮奶罐 DJU^{3} LAI^{3} GWAN^{4}, milk-boiler; *lit.*, 'boil-milk-jug'.

用煮奶罐、把奶子坐開

1000 Bring the milk to a boil, using the milk-boiler.

Lit., 'Use milk-boiler, take milk, set boil'. 坐 DZO^{4}, to set on the stove, or over the fire; 開 KAI^{1}, to open, to boil, to come to the boiling point.

回回用這個罐子、就不得把奶子煮煳

1001 You are to use this boiler every time, so that you will not burn the milk.

煳 FU^{2}, to scorch, to burn; 煮煳 DJU^{3} FU^{2}, to scorch in boiling.

奶子煮開了、就擱在凉快地方晾冷

1002 When the milk has boiled, you should place it in a cool place to cool.

'When' understood; 煮開 DJU^{3} KAI^{1}, to raise to the boiling point; 凉快 LIANG^{2} KWAI^{4}, cool; 晾冷 LIANG^{4} LEN^{3}, to cool; *lit.*, to expose until cold.

要記倒，回回擠奶子的時候，先要洗奶頭

1003 You must remember that every time you milk, you must first wash the teats.

自己的手，也要回回洗乾淨

1004 Your own hands also must be washed clean every time.

門門都離不得乾淨

1005 Absolutely everything must be kept clean.
門門 MEN^2 MEN^2, 'sort sort' *i.e.* everything; 離不得 LI^2 BU^2 DE^2, cannot get away from, therefore 'must be'.